

EIGHTEENTH

ANNUAL REPORT

OF THE

COLONIZATION SOCIETY

OF THE

STATE OF NEW-YORK.

● NEW-YORK:

DANIEL FANSHAW, PRINTER,
35 Ann, corner of Nassau-street.

1850.

EIGHTEENTH ANNUAL MEETING.

The Colonization Society of the State of New-York held its Eighteenth Annual Meeting in the Reformed Dutch Church, corner of Lafayette Place and Fourth-street, New-York, Tuesday, May 7th, 1850, at half-past seven o'clock, P. M.

ANSON G. PHELPS, Esq. the President, in the Chair.

Prayer by Rev. Dr. MATTHEWS.

An abstract of the Annual Report was read by the Corresponding Secretary, REV. J. B. PINNEY,

When, on motion of HENRY SMITH, Esq. it was

Resolved, That the Annual Report be referred to the Executive Committee for publication.

The Secretary then read the following letter from Rev. Archibald Alexander, D. D., the venerable Professor of Theology at Princeton, in answer to an invitation to be present at the meeting :

Rev. Dr. Alexander on Colonization.

Princeton, May 1, 1850.

REV. J. B. PINNEY,

Dear Sir :—Your obliging letter, inviting me to attend the Anniversary Meeting of the New-York Colonization Society, came duly to hand; and in answer, I would say, that I consider myself too old to make a speech on any public occasion; but if it were not so, my official engagements, at that time, would render it impracticable for me to attend. But I wish you, and the friends of African Colonization, to understand, that my “ardent devotion” to this good cause is undiminished. Indeed, I see much reason to think more favorably of this benevolent enterprise, than ever before; because it has pleased a

benign Providence to crown it with such extraordinary success. I have watched the progress of the Colonization Society from its commencement, until this day; and though always favorable to the scheme of providing an asylum and a home for the free people of color, whose situation in this country is so unfavorable—yet, for a long time, I entertained no sanguine expectations of success, in planting a colony on the coast of Africa, with the feeble means possessed by the Society. But the design, I believe, was from God, and He has given efficacy to exertions, which most men predicted, must prove abortive. I have laid it down as a rule for myself, never to oppose any scheme of benevolence, where the end was good, the means lawful, and the motives pure; and, in regard to the Colonization Society, I am constrained to declare, that I have never known any enterprise in which selfish motives had so little opportunity for exercise; and in which disinterested benevolence has been more clearly manifested. In the prosecution of the plan, also, God has raised up men of extraordinary talents and heroic courage, who were willing to sacrifice their lives in the promotion of the object which they had so much at heart. And, indeed, the cause has been, as it were, consecrated by the martyrdom of such men as Ashmun, Bacon, Buchanan and Lot. Carey. And, at this time, there is not upon earth a more wonderful phenomenon than the little Republic of Liberia, governed as it is, by men of as sound wisdom as can be found in the counsels of any country: and what renders this fact so truly remarkable, is, that these men have grown up in Africa, and received their training in a country where only, until lately, the most ferocious savages had their residence.

In future ages, when the impartial historian surveys the events of the first half of the nineteenth century, he will be apt to fix on the planting of this colony, and the establishment of this Republic, by a Society, unaided by Government, as the most remarkable achievement of the whole period. Perhaps it is one without a parallel in history. I would, therefore, congratulate the friends of Colonization on the extraordinary success which has attended their exertions. Whatever

may be the destiny of the colony which they have planted in Africa, it must be admitted by all candid persons, that they have achieved a glorious work. But the praise is not due to men, but to God, who has crowned their labors with success. But, in this little Republic, I am of opinion that we behold the germ of a great nation. Those who come after us, will, I believe, see results from this small beginning, which, if they could be placed before our minds now, would astonish us all.

The British nation will probably be soon convinced of the inefficacy of their ships of war, as a means of suppressing the slave trade; and will be constrained, at length, to do justice to American colonization, by imitating our example, by bringing colored men from the West Indies and planting them on the African coast.

While we rejoice, and are thankful, on account of what has already been accomplished, we should not consider the work as done, but only fairly begun. Liberia will long need the fostering care of the Society by whose efforts it has been brought into existence as an Independent free Republic. Her resources, for many years, must be inadequate to the support and advancement of the nation; and especially the aid of the Society will be constantly needed to defray the expenses of emigrants to that country. And if we are not mistaken in the interpretation of the signs of the times, those who have hitherto gone from the United States to Liberia will be found to be no more than the first fruits of an abundant harvest. Some now living may see the day when the rush of the colored race to Africa will resemble that of the Hibernian race to our shores, during a few of the years just past.

On the point, whether the whole of the descendants of Africa, will in time be translated to the land of their fathers, we need not speculate. The value of the colonization scheme is, that every step taken, every family removed, is so much gained, whatever may be the event in regard to others. And this gain respects not only the individuals who go, but the whole native population of that dark continent. Already a light has been kindled on the Western coast, the rays of

which begin to penetrate far into the interior. Potent kings, whose habitations are marked with the most horrid cruelties, are calling for the lights of civilization and religion. Already recaptured slaves, converted to Christianity, have carried the glad tidings of salvation to their native lands, where the foot of whitemen had never trod. Go on, then, ye who are the true friends of the negro—go on, and never cease your labors until unhappy Africa shall be redeemed from her degrading superstitions and ferocious cruelties, and be enlightened by Divine revelation.

I am, very respectfully, yours, &c.

A. ALEXANDER.

Interesting extracts were also read from a letter lately received from Rev. J. V. R. James Monrovia, teacher of the Ladies' Liberia High School.

The Rev. R. R. GURLEY was then introduced to the meeting by the President, and made a most instructive address in testimony of the happy condition of Liberia, as witnessed during his late visit.

Rev. Dr. BETHUNE followed Mr. Gurley, introducing his remarks by reading the following resolution :

Resolved, That the nature of the Political Institutions of the Republic of Liberia, and the origin of that community, entitle it to the sympathies of the American People, and justify an expectation that our Government will not long neglect to recognize its existence as an Independent State, and enter into commercial relations by treaty.

Dr. BETHUNE was succeeded by Rev. Mr. Willet, of Philadelphia. A collection was then taken up for the Society.

On motion of Rev. Mr. Pinney, Article VII of the Constitution was altered by striking out the word "six" before Vice-Presidents.

The Annual Election of officers of the Society was then made, and resulted as follows :

President—ANSON G. PHELPS.

Vice-Presidents,

GARDINER SPRING, D. D.	GEORGE DOUGLASS, Esq.
WM. P. VAN RENSSELAER, Esq.	REV. J. S. STONE, D. D.
JAMES BOORMAN,	HON. R. W. WALWORTH,
HERMAN CAMP, Esq.	JOHN W. HINTON, Esq.
JOHN N. CAMPBELL, D. D.	HON. THEODORE FRELINGHUYSEN,
ARCHIBALD MCINTYRE, Esq.	SAMUEL A. FOOTE, Esq.
THOS. G. TALMADGE,	HIRAM KETCHUM, Esq.
REV. STEPHEN H. TYNG, D. D.	HENRY SHELTON, Esq.
REV. DR. HAWKES,	REV. DR. CONE,

JOHN BEVERIDGE, Esq.

Corresponding Secretary—REV. JOHN B. PINNEY.

Recording Secretary—DAVID M. REESE, M. D.

Treasurer—MOSES ALLEN, Esq.

Thirty Managers.

REV. DR. MCLEOD,	WILLIAM FORREST,
G. P. DISOSWAY,	HENRY SMITH,
REV. DR. DEWITT,	JAMES STOKES,
HENRY SHELTON,	ISAAC T. SMITH,
JOSEPH B. COLLINS,	D. D. WILLIAMSON,
FRANCIS HALL,	HUGH MAXWELL,
H. W. SCHIEFFELIN,	REV. JAMES KNOX,
JAMES T. SOUTTER, Esq.	REV. W. B. WOOD,
JAMES SUYDAM,	IRA BLISS,
HON. B. F. BUTLER,	ANSON G. PHELPS, JUN.
JAMES W. BEEKMAN,	G. L. SAMPSON,
REV. W. MAGOON,	DAVID THOMPSON,
T. C. DOREMUS,	WM. B. CROSBY,
REV. W. BETHUNE,	D. S. GREGORY,
GERARD HALLOCK,	N. N. HALSTED.

When the Society adjourned.

EIGHTEENTH ANNUAL REPORT.

Mortality.

THE year has not been exempt from the afflictions common to humanity. Death has removed one and another of those whose previous benefactions had evinced the deep interest felt by them in the Colonization enterprise. Even in death they were not unmindful of the Society, but in several instances have left noble bequests for it.

Jacob Wood, Esq. of Darien, Georgia, by a liberal act of emancipation, extended freedom to one hundred and sixty slaves, bequeathing \$5,000 from his estate for their benefit, and embalming his memory among all the friends of the African race.

Mr. Jno. Bloomfield, of Rome, New-York, a name long familiar in the records of various benevolent associations, after months of gradual decay, rested from his labors early in the autumn. Among bequests to most of the societies he had been accustomed to aid, the wants of Africa not being forgotten, a legacy of \$9,000 was left to this Society.

Hon. W. Short, of Philadelphia, formerly Minister of the U. S. near the Spanish government, deceased in November last, leaving a bequest of \$10,000 to the Parent Society, which has already been paid by the Executors, deducting \$500 for the State tax.

Nearly at the same time a pious farmer in Illinois, Mr. B. C. Stanton, whose heart was deeply interested in our cause, left a noble testimony of his confidence and unchanging interest, by

bequeathing to the Parent society a property estimated as worth over \$6,000, for purposes of education in Africa.

Mrs. Phebe Janes, of Farmington, Conn. whose name appears upon our records for many years past, as annual donor of \$30, was summoned to her reward late in the winter ; leaving, from her small estate, a legacy of \$345.

Nor would this record of the departed of the year, deserving a grateful memorial, be complete, were we to pass in silence the name of Elijah Johnson, of Monrovia. Perhaps no man lived in Liberia, whose influence has been more extensive and salutary than his ; nor has death removed a man more universally honored, loved and mourned. His funeral was attended with every demonstration of profound grief.

One of the pioneer band of eighty, who sailed from this city in February, 1820, in the Brig Elizabeth, on an enterprise known to be perilous, and by many esteemed hopeless, survived all the trials and vicissitudes of the experiment, and with unshaken fortitude and incorruptible integrity aided in founding a noble Commonwealth for his own people ; nor was he called to depart till he saw his adopted home an Independent State, and could exclaim with one of old, "now lettest thou thy servant depart in peace, for my eyes have seen thy salvation."

Mr. J. was a preacher of the Methodist Episcopal Church, and though once a slave in New Jersey, filled many important public offices with honor, and discharged their duties with fidelity. May his memory be held in lasting honor.

The New-York Society.

The Auxiliary relation of the Colonization Society of the State of New-York, to the American Colonization Society ; a position voluntarily assumed after a fair trial of independent state action, necessarily circumscribes our immediate sphere of operation ; limiting us to efforts to indoctrinate the public sentiment as to the nature and importance of the Colonization enterprise, and to enlarge the tributary stream which augments the income of the Parent Society. This relation, however, so identifies us with the

General cause, as to justify our claim to a full participation in all the honors of its operations and their results.

In its immediate sphere, the Colonization Society of New-York has endeavored to employ what seemed the best instruments, with a success, however, not equal to its desires.

The public press has cheerfully given circulation to every fact, item of news, appeal or essay offered to it, to an extent not exceeded in previous years, and with a most gratifying liberality.

In order however to bring this Agency into full operation, and especially with a view of furnishing minute information to the Pastors of Churches, without whose co-operation a voluntary benevolence can scarcely be extended to a whole community, the Board of managers about the season of the year when their usual circular letter is issued, requesting 4th of July collections, determined to furnish for some time a copy of the African Repository to every pastor of a church throughout the state; and afterwards added a monthly distribution of 2000 copies of the Liberian Advocate, a Colonization paper Edited by Rev. R. S. Finley, of St. Louis. The whole number of publications thus circulated exceeds 35,000 copies, and more than a million pages.

Nor can we doubt that this amount of information distributed among the teachers of the community will secure important results.

It is lawful to learn even from our enemies, and no one can doubt that the most potent instrument of opposition to our work has been found in the use made of the press.

That there has been an immediate good influence, evidence is not wanting. Many letters have been received from Pastors whose peculiar position forbid their making a public effort in their congregations, expressing the warmest sympathy, and not unfrequently enclosing a small donation, which in their circumstances had all the value of the widow's mite.

More churches have reported collections, than for any previous year. The income in this direction is highly gratifying, as will appear from the following table compiled from the office records.

Number of Churches making collections.*

	1846.	1847.	1848.	1849.
Associate Presbyterian,			1	1
Baptist,		1	2	4
Congregationalist,		2	2	5
Episcopal,		1	2	3
Methodist,			3	7
Presbyterian, Old School,	4	3	16	14 44
Presbyterian, New School,	3	3	3	14
Reformed Dutch,	18	36	30	48
Not ascertained,	16	2	4	
Total,	41	48	63	96 122

Attention being attracted to the importance of the press, it was suggested that a monthly newspaper, similar to the American Messenger now issued by the Tract Society, should be published at Washington, by the American Colonization Society, to become the organ of general circulation and authoritative exposition, in all portions of the country. This idea was favorably received by the Board of Directors at their meeting in January, and the arrangements for its issue confided to an efficient Committee.†

Agents.

The earnest efforts of the board to secure agents of a suitable character to travel, lecture, and solicit donations, and penetrate all portions of the state, have not been successful; and such agents remain a desideratum.

The Rev. Noah Sheldon, of Stockbridge, Mass. who has for several years devoted a portion of his time to an agency in the interior counties, has been, by severe family affliction, detained from the work most of the year.

The Rev. Darius Mead, who had entered upon an agency just previous to the last Annual Report, was soon afterwards transferred to the State of New Jersey; and having become the agent of the Colonization Society of that State, is no longer in our employment. He, too, was much hindered by affliction in his family, which interrupted his labors about four months.

* The names of churches and Pastors, and amounts and dates, will be found at large in the Appendix A.

† Rev. G. W. Bethune, D. D., Rev. J. McLean, D. D. and A. G. Phelps, Esq.

This failure to secure a suitable Agency, concurred, with the prevalence of the Cholera, to prevent the Board from securing aid from many portions of the State where it is well-known the cause has sincere and liberal friends. It is earnestly hoped that the defect may be remedied in a measure before another Anniversary. Where shall we find efficient agents?

Increase of Funds.

The Treasurer's Report shows, even under such disadvantages, a gratifying increase of receipts, the amount being greater than has been reported at any previous Anniversary. This amount consists of the previous balance, \$1,676 05; the legacy of the late John Horsburgh, of this City, \$5,000; the amount reported from the State of New-Jersey, \$1,505 63; the collections and donations credited to us and sent direct to Washington City, \$890 28; the donations and collections, and payments for African Repository, sent direct to the Treasurer, or through the Corresponding Secretary from Churches and Donors in this State, \$8,257 36; miscellaneous, \$85 39; making a total of \$17,414 71.

Corresponding Secretary.

The Corresponding Secretary, besides his official duties, has attended the meetings of various religious bodies, and improved opportunities of addressing them in behalf of the cause. The uniform kindness which he experienced, and the resolutions passed by most of them, manifested an increased confidence in the society's operations, and encourage the hope, that at no distant day this cause will assume a prominent position among the objects claiming annual contributions from the churches.*

He has advocated the cause, also, in public lectures in various parts of this State, and as far as practicable employed the pulpit as a means of awakening an interest in behalf of heathen Africa, and thus incidentally recommending our enterprise as co-operating in its civilization.

During the fall and winter he delivered a series of lectures

* See various Resolutions (Ap. B.)

in Newark, attended the Anniversary of the Maryland Colonization Society, at Anapolis; a meeting at Boston, called by leading merchants; and improved an opportunity afforded him to present its claims in the legislative chamber at Albany, at a meeting presided over by the Governor of the State, and attended by many members of the Legislature.

At the date of our last Annual Report much solicitude was felt for the Ross slaves. These people after *twelve years* of litigation, had finally obtained a decree for their freedom; but under circumstances which rendered it advisable, in the judgment of the Executive Committee at Washington, to enter into a compromise with the heirs at law, by which they came to the Society's possession, not only divested of all the immense estate which had been devised by their former owner, Capt. Ross, for their removal and settlement in Africa, but actually so encumbered with debt, as to render it necessary for them to remain and raise a crop of cotton to pay off their debt, and enable them to leave.

The result of the year's labor met incidental expenses, satisfied the debts, and left a surplus of more than \$4,000. To this sum the Board of Managers of the New-York State Colonization Society had added an appropriation of \$6,000, which barely sufficed to meet the expenses of their outfit and settlement in Liberia. They had been detained at New Orleans, waiting the Charter and outfit of a vessel, and while there *sixteen* had fallen victims to the Asiatic Cholera, then raging in the City. So many were still affected and liable to be, that it was deemed advisable to employ a physician to protect with them on the voyage.

Since then we have received news of their arrival in Liberia, but with an additional loss of *fourteen* persons from Cholera during their passage, and in such general ill health as to induce fear that the acclimating fevers may prove fatal to them.

It is an alleviation to this afflictive event to reflect, that severe as their loss was, it might have been equally so had they remained, and that the home and liberty secured for the survivors and their children are worthy all the risk and sacrifice they have made. Generations of liberty, instead of bondage, will adequately compensate for heavy trials.

Special Appropriations.

During the year the efforts of the New-York State Colonization Society have been directed to secure freedom, and a passage for several individual cases of special interest.

Early in the year Andrew Dickenson, his wife and two children, living in Newbern, N. C. was represented to us as deserving aid. For years a member of the Protestant Episcopal church, of which Rev. W. N. Hawkes was Rector; he had by frugality and industry, redeemed some of his children, and partly paid for his wife; but the period in which, by agreement, he was limited to accomplish their redemption had nearly elapsed, when he sought assistance. An appeal in his behalf, made through the Journal of Commerce, was promptly and cheerfully responded to,—so that not only was the sum \$400, necessary to redeem his family, voluntarily contributed; but an excess of \$40, which was expended in aiding him to reach the Liberia Packet at Norfolk, Va. at which port he embarked for Liberia, and we trust will prove a citizen of no mean value. In the same vessel was another interesting family of more than sixty slaves, emancipated by T. Capelhart, Esq. of Mumfresborough, N. Carolina. A gentleman in Alabama having offered to be one of thirty to contribute *one hundred dollars each* for their passage and settlement, and an appeal for aid in this way having been made by Rev. Mr. Mc Lain, it was resolved to find, if possible, ten names for this list in New-York, and in answer to an appeal made for this purpose, the whole amount was speedily secured and appropriated.

As incidental to our general desire to benefit the African race during the winter, the case of Richard Neal, formerly a slave in Maryland, attracted the attention of friends of Colonization and others. This worthy man, having laid by from his own earnings \$500, and borrowed of his fellow servants \$300, with this sum redeemed his wife and babe from the hands of a slave dealer, to whom they had been sold by order of their former owner.

His five boys were taken beyond his reach, and when, through a friend, application was made for them, the prices placed upon them were \$450, \$400, \$350, \$300, \$250, or in all \$1750, and even this enormous price was afterwards raised higher.

What will not a Father's heart induce him to attempt? Impelled by his affection, and encouraged by his friends, especially by Dr. Caspar Morris, of Philadelphia, he visited that place where, in a short time, under the auspices of that eminent Philanthropist, nearly \$1000 was secured. He then came to New-York, and by the liberality of our citizens, especially by the efficient co-operation of Rev. Dr. Tyng, one of our Vice-Presidents, and by the able appeal of Mr. Hallock, of the Journal of Commerce, he soon realized the sum of \$800, which with some liberal donations from individuals in Boston, completed the sum needed, and he returned with a light heart to meet his redeemed family.

American Colonization Society.

The thirty third Annual Report of the Parent Society, made in January, afforded gratifying evidence of its prosperity for the year.

A large number of efficient Agents have been secured, and are laboring in Kentucky, Tennessee, Ohio, and Virginia, with ability and success. The treasury shows as large a donation list as has been reported in any preceding year. The donations exceed \$30,000.

Four hundred and twenty two emigrants were mentioned, in the same report, as having sailed for Liberia during the year 1849; to which may now be added three hundred and eighty one who have embarked in three expeditions subsequent to that meeting; making eight hundred and three persons who have emigrated to Africa within 16 months.

Liberia.

The Republic has survived another year of experiment; and while we have seen the millions of the Caucasian race in Europe held in bondage by long established customs, and the combination of privileged orders, vainly striving to establish or conduct Republican Governments, this infantile community, the offshoot of our least educated population, wholly unaccustomed to the actual administration of Government, goes on with as much regularity, quietness, and order, as the best of our own States. If the development in California challenges admi-

ration as illustrating the adaptation of our white population to self-government, and has extorted praise from all, how much of gratification may the friend of Colonization justly find in a similar display on the shores of Africa, by a population with far inferior advantages! The second election, occurring in November last, passed off with perfect decorum, and resulted in the unanimous re-election of the Hon. J. J. Roberts to the Presidency.

This honor President Roberts has abundantly won by his devotedness to the interests of the Commonwealth over which he presides. At the date of our anniversary, a year ago, the latest news from President Roberts was, that after a successful visit to the several European governments, he was about to embark for Liberia. The British government paid him and the Republic the compliment of a passage in the frigate Amazon, Captain Trowbridge, gratuitously and spontaneously tendered, and added a present of a small armed sloop-of-war, to be employed in suppressing the slave trade.

The Amazon, on her voyage down the coast, anchored at Freetown, Sierre Leone, where every respect due to his office was paid him by the authorities, both civil and military. The President's arrival in the Republic, February 1st, was the signal of general rejoicing. The soberest citizens could say "we are as when one dreameth," and could scarcely credit the reality of their actual nationality. As if by concert, Captain Byron, of the U. S. ship Decatur, was there, and joined with Captain Trowbridge in a national salute on the occasion of the President's landing. This was succeeded the next day by a public dinner, given by the citizens of Monrovia, and participated in by the Commodores and many of their officers. At night, illuminations, sky rockets, processions, and speeches followed.

The Legislature was at once convened, and on the 24th Feb. approved the treaty which had been drawn up in London, and which, having been duly ratified, and ratifications exchanged in England August 1st, was proclaimed in September 15th.*

On the 22d February Commodore Edward Bonet, of the Navy of France, entered the harbor in company with the war steamer Carman, Captain Darican. On the 24th, he announced

* See Resolutions, Appendix C.

his purpose to land 250 men, and give the flag of the Republic a salute, thus formally recognizing the sister Republic.

They accordingly landed, and were received by three uniformed companies of Monrovia, and having marched up to the President's house, a salute was given on shore and from the harbor, there being six French and four English vessels then at anchor in the roadstead.

President Roberts had, when in New-York in 1848, expressed great desire to obtain an armed vessel to assist in exterminating the slave trade, especially at New Cess. Unfortunately, private munificence and public charity were alike lacking, and his application failed. Being supplied by the generosity of the English Government with an armed vessel, he decided at once on his return to break up that nest of pirates. Accordingly, volunteers were called for, and to the number of about *four hundred* were embarked on the French steamer *Espor*, the President taking advantage of their opportune presence to secure the cooperation of these friendly squadrons, and left Monrovia March 8th. The fullest success attended the expedition, which was absent about twenty days. The colonists attacked four different places, and effectually extirpated this nest of vipers, capturing two Spanish Slave-dealers, and freeing thirty-eight slaves. As soon after his return as circumstances would allow, the President appointed Commissioners to negotiate for the line of coast north-west of Liberia to Sherbro and Sierra Leone, including the great slave mart at Gallinas. This Commission actually negotiated treaties for about twenty-five miles of sea coast, including Cape Mount, and Manna River, thus gaining control over two large rivers, and extending the territory of Liberia to the very heart of the slave coast. The Commissioners reported all the chiefs willing to sell, but being destitute of funds, concluded no more treaties. Even at Gallinas, owing to the strict blockade enforced by British cruisers, the Spanish slave-dealers had delivered up three thousand slaves, whom they could not afford to feed, to Captain Dunlap, of the *Alert*, and requested and received a passage themselves to Sierra Leone, under a pledge not to return. It is exceedingly to be regretted that adequate funds, to be used for this purpose, are not immediately available. A generous friend

in Ohio, who saw a statement of these facts, forwarded \$1000 to the Rev. Mr. McLain, the Corresponding Secretary at Washington, who has already transmitted it to President Roberts. One of our uniform and most liberal contributors in this State has also furnished us \$1000 for the same object, which we trust will soon be so appropriated. At the date of our last advices from Liberia, the Legislature had just adjourned, after passing some important laws, especially one defining *Piracy*, their treaty with England having declared the traffic in slaves in their waters, or under their flag, Piracy. The commerce of Liberia, freed in some measure from the unequal competition hitherto waged against it on the part of English and French vessels, which, disregarding custom-house regulations, traded direct with the natives without payment of duties, is rapidly on the increase, and will, without doubt, soon prove very lucrative.

Never has agriculture been so thriving: horses, hitherto only occasionally imported, soon to die from exposure and acclimation, are now brought down from the interior, and are reared in the Colony.

Schools and Colleges.

The establishment of the Alexander High School at Monrovia, with its well furnished sets of classical books, and with an iron building sent out from this country, connected with the superior School under the charge of the Rev. Mr. James, founded by the Ladies Liberia School Society of this city, are affording a higher and better education than any previously imparted in the Republic. As intimately connected with this notice of Schools, we are happy to say that a Board of Trustees is already incorporated in Massachusetts, for the endowment of a College, and with general discretionary powers for purposes of education.

Several thousand dollars have been devoted to this purpose by vote of the Directors of the American Colonization Society, at their meeting last January, in accordance with the will of the noble testator.* If Yale College and Cambridge are considered as among the potent causes of the prosperity of Massa-

* See Resolution, Appendix D.

chusetts and Connecticut, the friends of Colonization, trying an experiment under all the disadvantages of a tropical region, where hitherto Democracies have never succeeded, ought not to neglect an element of prosperity and success so essential and manifest. May we not hope that a Professorship in the proposed College will be endowed by the liberality of some of our wealthy friends in New York.

Morals, and Religious Influence.

The human and religious influence of Liberia is more clearly and extensively manifested from year to year. Embracing a sea coast of over five hundred miles, and including within its limits some thirty distinct native nations, with a population exceeding two hundred thousand people, and surrounded by still more numerous and warlike nations in the interior, the influence of the Colony as a peace-maker is invaluable. Not only do the tribes within their limits look to it for a settlement of their difficulties, but others voluntarily look to the Liberia Government as an arbitrator. Under this influence, President Roberts, the last year, successfully interposed, and put a stop to a sanguinary civil war raging among the very people at Cape Mount.

Extensive revivals of religion have occurred in the Colony the last year, and large accessions were made to the churches. Mr. C. F. Hoffman, a missionary of the Episcopal Church, who has lately joined the mission at Cape Palma, in a letter giving an account of his visit to Liberia, remarks on this subject as follows: "The Republic of Liberia is doing nobly, according to its strength, for the spread of the Gospel. The Methodists alone have forty or fifty preaching places among the natives, and many within the Colonies."

Africa.

While thus noticing the particular facts more immediately connected with this scheme of humanity, we may be permitted to cast our eyes over the Continent of Africa, the theatre of our labors, and where we anticipated the largest and noblest results. To civilize and Christianize Africa herself, is the great end at

which we aim. The cutting off the slave trade is an incidental good for the promotion of our end, but which alone would scarcely remedy the evil, or lessen one groan or horror in Africa. The suppression of the foreign slave trade, it is now agreed, can best and almost alone be secured in this way; but in order to civilize and redeem Africa from cruel barbarisms, influences permanent, self-reproducing, self-sustaining, and clothed with power of Political organization, must be employed. Colonization furnishes this to an extent, and more effectively than can be possibly otherwise secured. No solitary man, or family, or small circle, as strangers, can exert an influence, such as must flow from a community well-organized, permanent, and identified with the land.

Progress of Missions and Discoveries.

All that concerns the African race, has such relations to the operations and objects of Colonization societies as to merit notice. In Africa the operations of various Missionary societies have, at distant points, progressed with regularity and success. The Missions in Southern Africa originating from the English Colony of the Cape of Good Hope, have reported cheering signs of interest in many schools and villages. The most advanced of these stations towards the interior, one hundred miles north-east of Latakor, is connected with a missionary body in Great Britain. The Missionary at that point was induced to undertake an exploring tour as far North as S. lat. 20° to visit a large lake, of the existence of which he had received many reports. A full account of this tour will be found interesting;* suffice it here to say, that the object of the journey was attained, and access had to a populous and interesting, though very degraded people.

Africa penetrated and opened.

From the published works of recent explorations up the western and principal branch of the river Nile, by English and French travellers, interesting reviews of which have been published in the African Repository, from time to time, more correct information has been obtained of the country and people south and south-west of Dongola and Abyssynia, than before existed;

* See Appendix E.

and a dense population ascertained to exist, whose need of civilization but serves to increase our motives for persevering and vigorous efforts.

In Western Africa several missions have been projected, and some of them are, we trust, before this time in successful operation near and in the valley of the Niger.

Packet.

The Liberia Packet, making regular trips to and from the Coast of Africa, proves a great convenience, by affording a periodic and certain mode of intercourse between the two Countries, and a profitable investment for the stockholders.

It is greatly to be desired that such a Packet be started from New-York, taking in passengers at Norfolk, Virginia, or even Savannah. It might prove commercially a good enterprise, and would, if the crew were composed of colored men, as is the case in the Baltimore Packets, tend to diffuse information among our colored population, and induce the most bold and enterprising to emigrate.

Steamers.

In this connection we may allude to a gigantic enterprise now in contemplation, and which has the favor of some of our wealthiest commercial men, and not a few of our leading statesmen. This is nothing less than to transfer the expenditure of the sum now required to sustain our squadron on the Coast of Africa, for suppressing the slave trade, to the employment of some two or three steamers of the largest class, holding the same relation to the Government as do the lines of steamers to California, and Collins' to Europe; and meantime affording rapid and cheap passage for any number of emigrants desirous of going to that country. Should this project be carried into execution; and should the policy of England lead her philanthropists and statesmen to co-operate for the purpose of studding the whole African Coast with communities of christian and civilized men ready on all occasions to suppress the slave trade and cultivate lawful commerce; all that the most sanguine friends of this scheme have fancied, may be realized speedily. By common consent it is now admitted in England, and generally, that such

a plan would more effectually heal the calamities that afflict Africa, than any other or all other influences.

The action of several state Legislatures has been decidedly friendly to our operations.

The Legislatures of Indiana and Ohio have very unanimously passed resolutions, recommending to the National Government to undertake the expense of Colonizing all who will go. One of our most prominent statesmen has indicated his willingness that the Land Fund should be so appropriated as to facilitate a peaceable conclusion of this work. The State of Virginia, by a law enacted last winter, has appropriated \$30,000 to assist any of her free people of color to emigrate: and under the patriotic chief magistrate of our country, steps have been taken to recognize the Liberian Republic. With this view the Rev. R. R. Gurley, long connected with the cause, was commissioned to visit it, and gather and report such facts as might illustrate the commercial and other advantages which would accrue from a treaty. He went in the packet in July, and after spending several months in general exploration of all the settlements, returned in December, highly gratified with all he had seen and learned.

His reception in the Colony was most flattering and cordial; the Government and citizens vied in acts of hospitality. His report, it is hoped, will soon be submitted to Congress and published, and aid in securing the passage of a treaty, by which the Government of the United States will recognize this rising Republic in Tropical Africa as among the sisterhood of Nations.

A vigorous effort by the combined squadrons of France and England, and the United States, has impeded the slave trade, and captured and manumitted several thousand slaves. We regret to admit that there is such clear evidence that men are found ready to evade our laws, and abuse the National flag in this illegal traffic.

For some well authenticated instances see Appendix F.

The commanders of these vessels have, as far as practicable, made treaties with native chiefs to suppress the trade; and among the instances of success in this direction, it is reported that "An important convention has been concluded between the

commander of the French squadron on the western coast of Africa, and the King of Dohomey, alike famous for his barbarous cruelties and his share in this trade. It is with regret, therefore, that we see it announced that the Government of France has notified Great Britain of the termination of the treaty, and their indisposition to renew it; and that a formidable effort has been made in Parliament to have the English squadron withdrawn. We may and must apprehend a renewed activity in this blighting traffic, should these measures be carried out, and anticipate increased calamities to Africa in a corresponding degree. But in even this apprehended evil we find a convincing proof of the excellence and necessity of the Colonization enterprise, and see a need not for one Republic, but for a series of settlements, to encircle the western and eastern portions of Africa—a work whose beneficence might well justify the friendly co-operation of the free governments of Christendom;

Free Colored Population.

The progress of our cause has awakened discussion and inquiry among *the free people of color*; and while in some places resolutions have been passed condemning the measure, in others it has resulted in plans for considerable emigration. At St. Louis, Mo. there were two large meetings held in February, the discussions in which were well sustained; nor can it be doubted that under the growing commerce of the Republic and its numerous political and social inducements, eventually hostility so long nourished in their minds will yield to incontrovertible facts, and a friendly interest succeed.

A very intelligent man from this city has gone, under the expectation of the next year being joined by others, to embark in an agricultural experiment.

Late in the summer application was made at the office in this city by three persons who had come on from Indiana for a passage. This was furnished them in the brig Lowder, Captain Brown, which also furnished a passage for several missionaries destined to reinforce various stations at Mendi, Cape Palmas, and Gaboon. One of the emigrants on the passage out was engaged by the Society's agent at Monrovia, and permitted to ac-

company the missionaries destined to the Gaboon, our funds, so far, being expended directly in assisting that mission.

Rev. J. Miller, son of the late venerable divine of Princeton, having occasion to visit Europe, improved opportunity to diffuse correct information of the history, condition, and objects of this society, and the community it has been instrumental in building up in Africa. A most excellent opportunity was afforded for this purpose, while in London, by his receiving an invitation to appear before a committee of Parliament, and offer any information in his power. It is to be desired and hoped that the suspicion and doubt which so long pervaded the British mind as to the value of this great enterprise, may soon yield to accumulated evidence, and their abundant resources and untiring zeal be rendered auxiliary to the spread, perpetuity, and development of the settlement now rising up on the coast of Africa.

DR. M. ALLEN, Esq., *Treasurer.*

By sundry incidental expenditures, viz.

Rent of office,	200 00				
Tabernacle for Annual Meeting,	75 00				
Commissioner to Annual Meeting,	22 00			297 00	
Agencies in New-York.—Salary of Corresponding Secretary,	2000 00				
Corresponding Secretary.—Travelling expenses,	239 08				
Corresponding Secretary, old balance,	5 70	2244 73			
J. E. D. Comstock,—Commission,	87 66				
Rev. N. Sheldon,—Commission,	67 48				
Rev. N. Sheldon,—Bill for travelling,	22 93				
Rev. D. Mead,—Commission,	30 18	208 25			
Clerks in office,—Comstock,	343 00				
Benedict,	62 52	405 52			
Office expenses,	172 54				
Postage,	47 00				
Library, &c.	24 00	243 54	3102 09		
Expended on Agency in New Jersey,			467 27	3569 36	
Publications,—Liberia Advocate,	576 57				
Publications,—African Repository,	735 11				
Publications,—Annual Report, Circulars, &c. &c.	143 96			1455 64	5322 00
Cash for Emigrants to Liberia,		677 48			
Cash Paid Treasurer,—American Colonization Society,	6279 26				
Cash Paid Treasurer,—New-Jersey Colonization Society,	749 32	7028 58	7706 06		
Donation Paid Treasurer, American Colonization Society direct,			890 28		
Balance in Treasury,	3055 23				8596 34
Balance due Treasury, N. Sheldon,	33 02				
Balance due Treasury, J. B. Pinney,	408 12				3496 37
					<u>\$17414 71</u>

CR.

M. ALLEN, Esq. *Treasurer.*

To Balance in Treasury May 1st, 1849	1590 47						
Balance due from D. Mead, May 1st, 1849 . .	29 63						
Balance due from N. Sheldon, May 1st, 1849 .	55 95	1676 05					
Cash for rent of office, sale of stove, &c. . .		85 39				1761 44	
Cash subscribers to African Repository, per N. Sheldon,	9 50						
Cash subscribers to African Repository, in office .	68 50	78 00					
Cash donations, Rev. N. Sheldon	193 17						
Cash donations, Rev. D. Mead	90 53						
Cash donations, J. E. D. Comstock	263 00	546 70					
Cash donations, in office per Corresponding Secretary	7369 90						
Cash donations, in office for American Col. Society	212 51	7582 41					
Cash donations, paid by donors to Amer'n Col. Soc'y.		890 28	9097 39				
Cash donations, paid by donors to M. Allen, Treas.			50 25	9147 64			
Cash donations to credit of Treasury, New Jersey				1505 63	10653 27		
Cash, Legacy of John Horsburgh, late of this city					5000 00	15653 27	817414 71

TREASURER'S REPORT.

HISTORY AND CONSTITUTION

OF THE

NEW-YORK STATE COLONIZATION SOCIETY.

In December, 1830, Robert S. Finley, Esq. Agent of the American Colonization Society, having consulted with a number of gentlemen of this city, friendly to the interests of that society, it was concluded to issue the following

NOTICE.

NEW-YORK, Dec. 1830.

SIR:—A number of gentlemen, friendly to the interests of the COLONIZATION SOCIETY, among whom are the undersigned, have agreed to assemble on Monday evening next, the 27th instant, at 7 o'clock, at Clinton Hall, corner of Nassau and Beekman-streets, to devise measures in our city to promote the benevolent views of that interesting Institution. Your presence and co-operation is requested.

WILLIAM A. DUER,	THOS. G. TALMADGE,
MYNDERT VAN SCHAICK,	JOHN GRISCOM,
GEORGE SUCKLEY,	JOHN B. BECK,
FREDERICK SHELLEN,	JOHN W. LEAVITT,
ABRAHAM VAN NESS,	FRANCIS HALL,
GROVE WRIGHT,	MAHLON DAY,
GABRIEL P. DISOSWAY,	BENJAMIN BAILEY,
JOHN DUER,	GEORGE WILSON,
JOHN W. HINTON,	JAMES PALMER,
A. D. WILSON,	IRA B. UNDERHILL.

At the meeting held in consequence of the preceding Notice, William A. Duer, Esq. President of Columbia College, was called to the Chair, and Ira B. Underhill appointed Secretary. Resolutions were passed, highly approving of the American Colonization Society, and a committee

of fifteen* were appointed to prepare an address, and call a public meeting, to be held on the 11th of January, 1831. The address was duly prepared, and at the time designated, a public meeting held in the Middle Dutch Church, corner of Nassau and Liberty-streets, at which the Rev. Dr. Luckey presided, and Ira B. Underhill acted as Secretary. This meeting, after passing resolutions highly commending the enterprise, resolved, in order more effectually to co-operate in promoting the benignant ends of the Colonization Society, that it was expedient to organize an Auxiliary Society in this city. A Constitution was submitted to the meeting and adopted, consisting of ten articles, and officers of the Society duly elected. A meeting of the Board of Managers was immediately held, and the Hon. Gulian C. Verplanck, a member of Congress, appointed a Delegate at the annual meeting to the American Colonization Society, to be held in Washington City on Tuesday the 18th.

In the year 1835, at a public meeting of the Colonization Society, at the Masonic Hall, October 29th, a Committee previously appointed on revising the Constitution, offered one, which, with slight amendments continues, and is as follows :

CONSTITUTION.

ART. 1.—This Society shall be called the Colonization Society of the City of New-York, and shall be auxiliary to the American Colonization Society.

ART. 2.—The object of this Society shall be to colonize, with their own consent, people of color of the United States, on the coast of Africa, and through them to civilize and christianize the African tribes, and also generally to improve the condition of the colored population of our country.

ART. 3.—The annual subscription of any sum shall constitute an individual a Member of this Society ; and the payment, at one time, of thirty dollars, a Membership for Life.

* Consisting of the following named gentlemen ;

William A. Duer,

Rev. Dr. Knox,	Gabriel P. Disosway,
“ “ Cox,	Grove Waight,
“ “ Westbrook,	Ira F. Underhill,
“ “ Luckey,	John W. Mulligan,
“ “ Milnor,	George Wilson,
“ “ Maclay,	William L. Stone,
“ “ Bangs,	William A. Mercein.

ART. 4.—Each subscriber of one hundred dollars at one time, or who shall, by an additional payment, increase his original subscription to one hundred dollars, shall be an Honorary Member of the Board of Managers.

ART. 5.—Each subscriber of one thousand dollars at five annual payments, shall be a *Patron* of the Society; and any clergyman, by the payment of half these several sums shall be entitled to either of the offices.

ART. 6.—The Patrons of the Society and honorary members of the Board of Managers shall be entitled to attend and deliberate at all meetings of the Board of Managers, but not to vote.

ART. 7.—The officers of this Society shall be a President, Vice-Presidents, thirty Managers, a Corresponding Secretary, a Recording Secretary, and a Treasurer. Of the Board of Managers, when regularly convened, seven shall form a quorum for business.

ART. 8.—The President, Vice-Presidents, Secretaries and Treasurer shall be, *ex-officio*, members of the Board of Managers, which Board shall have the control and direction of the Society.

ART. 9.—The Board of Managers shall meet quarterly to transact the business of the Society, viz: on the first Mondays of May, August, November and February. Special meetings shall also be held, at the call of the President, of the Executive Committee, or of any three members of the Board of Managers.

ART. 10.—There shall be an Executive Committee, consisting of seven members, appointed annually by the Board of Managers, from their own number, whose office it shall be to transact the ordinary business of the Society, and report quarterly to the Board of Managers an account of their proceedings, four of whom shall form a quorum, and the Corresponding Secretary shall be, *ex-officio*, a member of this Committee.

ART. 11.—Every minister of the Gospel who is a Member for Life of the Society, shall be entitled to meet and deliberate with the Board of Managers, and possessed of the same privileges as a Manager, but not to vote.

ART. 12.—The Treasurer shall keep the accounts of the Society and take charge of its funds, and hold them subject to the direction of the Board of Managers; the Corresponding Secretary shall conduct the correspondence under the direction of the Board of Managers; and the Recording Secretary shall keep the minutes of the Board of Managers and of the Society, and give notice of all meetings of the Board and of the Society.

ART. 13.—The Society shall hold its Annual Meeting during the month of May, on such day as the Board of Managers may direct, to receive the Report of the Board for the election of officers, and the transaction of such other business as may occur; meetings of the Society may also be held at such other times as the Board of Managers may direct.

ART. 14.—The officers of the Society shall hold their places for one year, and until successors are duly chosen.

ART. 15.—The Board of Managers shall have power to pass all necessary By-Laws, and to fill all vacancies occurring in their body; and three successive instances of absence by any member from the meetings of the Board, without satisfactory reasons, shall authorize the Board to declare the seat of such absentee vacant.

ART. 16.—This Constitution shall not be altered except at an annual meeting of the Society, and by a vote of a majority of the members present.

On motion, it was unanimously resolved that the above Constitution be adopted. The following resolution was offered by Samuel A. Foot, Esq. and seconded by Dr. D. M. Reese.

Resolved, That the experiment of colonizing our free people of color on the coast of Africa, has so far succeeded in promoting among them habits of industry and economy, and especially in tending to their intellectual and moral elevation, that the friends of humanity and religion are encouraged to persevere in this honorable enterprise.

The following resolution was offered by Hugh Maxwell, Esq. and seconded by Dr. Proudfit.

Resolved, That the tribes of Africa, sunk in ignorance and barbarism, are entitled to the sympathy of every friend to humanity and religion, and that as colonists of their color would probably be the most successful pioneers for christianizing and civilizing them, the Colonization Society is therefore worthy the patronage of the philanthropist and Christian.

Previous to 1834 all the available funds of this Society were paid over by it to the American Society at Washington. In that year arrangements were made, in conjunction with the Pennsylvania Colonization Society, to plant a colony on the coast of Africa under their own supervision, which arrangement continued for four years, when the colony at Bassa Cove, planted by their united efforts, was conveyed to the American Colonization Society, and the New-York State Colonization Society resumed its Auxiliary relation, which continues to the present day.

Among the many agents who have devoted their time to the interest of the Society, Rev. Alexander Proudfit, D. D., for many years cor-

responding Secretary, and Thomas Buchanan, Esq. Governor of Bassa Cove, and subsequently Governor of Liberia, are worthy of special notice. The receipts of the Society have varied from year to year, from \$2,000 to \$16,000. The average has not been far from \$5,000 per annum. According to the Annual Report of the Treasurer made at the anniversary meeting this year, the receipts from donations and legacies exceeded the past year \$5,000.

BY-LAWS

FOR THE

GOVERNMENT OF THE BOARD OF MANAGERS.

I. The officers of the Society shall respectively be the like officers of the Board, and perform corresponding duties therein.

II. The President, or in his absence the Vice-President first in the order of election, (who shall be present,) otherwise the Manager (present) first in such order, shall preside at the meetings of the Board.

III. Special Meetings of the Board may be called by the President, or, in his absence from the city, upon the application of three members of the Board, (which application shall state the object of the call, and shall be specified in the notices of such meeting, to be given by the Recording Secretary.

IV. The Presiding officer shall nominate *all* Committees to be appointed at the meeting at which he presides.

V. At the first meeting of the Board the following Standing Committees shall be elected to serve one year :

1st. A Committee of Ways and Means, to consist of three members, whose duty it shall be to devise and report means for procuring subscriptions and contributions to the funds of the Society. They shall account to the Treasurer the week previous to each stated meeting of the Board for all such moneys as they may have received during

the recess of the same. They shall keep a book in which shall be entered the dates and sums of money received by them. The Treasurer, ex-officio, shall be a member of this Committee.

2d. A Committee on the State and the *colonization* of the free people of color in this city, to consist of three members.

3d. A Committee to communicate with the New-York Manumission Society, with a view to promote Colonization, to consist of three members.

4th. A Committee on the Laws of this State, on the Colonization of free people of color therein, to consist of three members.

5th. A Committee on Promotion of Branch Societies, to consist of three members.

VI. The Standing Committee shall report to each stated meeting of the Board, on the subject of their appointment, and any other matters previously referred to them.

VII. Special Committees shall report to the next meeting of the Board after that at which they were appointed.

VIII. All Reports of Committees shall be in writing.

IX. All Resolutions and propositions for consideration shall (if required) be in writing.

X. The Recording Secretary shall keep a list of the members of the Society and their residences. He shall preserve, in a book, an accurate copy of the Constitution of the Society, and record therein the laws and regulations which shall be made from time to time. He shall notify the Chairman of Committees of the names of such Committees, and the object of their appointment.

He shall notify Officers and Managers of their election.

XI. The Treasurer shall keep a regular account of all monies by him received or paid out, and shall pay no monies without an order of the Board, signed by the presiding officer and Secretary.

His accounts shall be examined by a Committee within the ten days preceding the election of officers, who shall report the same to the Board before the election. He shall report the State of the funds to every stated meeting of the Board.

ORDER OF BUSINESS AT STATED MEETINGS OF THE BOARD.

1. Reading the Minutes of last stated and intermediate meetings of the Board.
2. Report of Committee of Ways and Means.
3. Report of, &c.
4. Report of, &c.
5. Report of, &c.
6. Report of, &c.
7. Report of Special Committees in the order in which they stand on the Minutes.
8. Communication from American Colonization Society.
9. Communication of any other kind.
10. Filling vacancies in Board, which shall be done by ballot unless dispensed with by unanimous consent.
11. Proposition for consideration.
12. Any other business which may offer.

APPENDIX.

APPENDIX A.

List of Churches from which Collections were reported at the office of the Colonization Society, of State of New York, in the year ending May 1st, 1850.

Dutch Reformed Churches, New York.

Bleecker-street Church, city	Rev. N. J. Marcellus,	\$19 36	
North Dutch	} Collegiate,	38 00	
Lafayette Place		116 12	
Ninth-street		32 00	
Dutch Church	Rev. M. J. Hutton,	52 00	
Manhattan Church	Rev. F. F. Camell,	6 60	
Market-street do.	Rev. Dr. Ferris,	50 44	
Brooklyn do.	Rev. M. W. Dwight,	53 50	
Marbletown do.	Rev. C. L. Van Dyke,	5 00	
Poughkeepsie do.	Rev. A. M. Mann,	12 33	
New Utrecht	Rev. R. O. Currie,	15 50	
Leeds	Rev. W. R. S. Betts,	7 80	
Fishkill	Rev. F. M. Kip,	16 68	
Warwick	Rev. J. H. Vandever,	6 50	
Flatlands	Rev. J. A. Baldwin,	10 25	
Farmer, Seneca County		5 00	
New Lots		6 25	
Niskayuna	Rev. H. A. Raymond,	7 00	
Piermont	Rev. D. Lord,	13 68	
Gilboa	Rev. H. S. Vandyke,	9 00	
Kingston	Rev. J. C. F. Hoos,	20 75	
Ithaco	Rev. J. V. Henry,	15 00	
Schuzlerville	Rev. C. H. Chester,	13 34	
Germantown	Rev. J. Boyd,	4 00	
Berne	Rev. W. Demerest,	8 65	
Albany	Rev. J. N. Wyckoff,	32 05	
Albany	Rev. D. Kennedy,	61 43	
Deer Park	Rev. G. P. Van Wyck,	10 31	
Tarrytown	Rev. Mr. Ferris,	20 00	
Fishkill Landing	Rev. W. S. Heyer,	10 00	
Flatbush	Rev. T. M. Strong,	26 00	
Hopewell	Rev. A. Polhemus,	10 00	
Clarkstown	Rev. P. J. Quick,	9 50	
Gravesend	Rev. A. G. Labagh,	14 50	
Bloomingburg	Rev. S. W. Mills,	5 00	
Geneva		24 00	
Ellenville	Rev. S. B. Ayres,	10 00	
Watervleit	Rev. Wm. Pitcher,	4 00	
Manhattan	Rev. F. F. Cornell,	39 17 25	\$798 80

New Jersey.

New Brunswick	Rev. S. B. Howe,	\$18 80	
New Shannock	Rev. G. Ludlow,	12 00	
Aquacknock	Rev. W. R. Bogardus,	11 53	
Blawenburgh	Rev. T. Romaine,	10 20	
Amwell (1st and 2nd)	Rev. J. Kirkpatrick,	20 00	
New Brunswick	Rev. S. B. Howe,	17 74	
Vau Voret	Rev. W. J. R. Taylor,	7 13 53	\$103 80

Congregational Churches.

Kingsborough, New York	Rev. E. Yale,	\$72 00	
Sherburne, New York	Rev. A. C. Tuttle,	11 00	
Malone, New York	Rev. S. R. Woodruff,	13 00	
Ashfield, Massachusetts	Rev. S. D. Clarke,	5 50	
West Cornwall, Connecticut	Rev. J. S. Maynerd,	5 8 00	\$109 50

Baptist Churches.

First Church, city	Rev. S. H. Cone,	\$100 00	
Port Byron	Rev. B. W. Capron,	3 00	
East Hinsdale	Rev. C. H. Capron,	4 00	
Plainfield, New Jersey	Rev. Mr. Drake,	4 14 80	\$121 80

Methodist Churches.

Forsyth-street, city	Rev. W. B. Wood,	\$25 37	
Williamsburgh	Rev. J. J. Matthias,	13 50	
Kingston, Ulster County	Rev. P. O. Sandford,	3 25	
Tarrytown	Rev. J. Nichols,	14 00	
New Castle, Pine Bridge		10 50	
Jamaica		2 73	
Plainfield, New Jersey		1 21	
Woodbridge.		8	\$91 82

Old School Presbyterian, New York.

Brick Church	Rev. G. Spring,	\$259 00	
Rutger's do.	Rev. J. M. Krebs,	107 79	
Seotch do.	Rev. Jos. McElroy,	113 40	
Forty-second-street Church	Rev. John Lowry,	10 00	
Tenth-street do.	Rev. Geo. Potts,	191 90	
First Brooklyn	Rev. M. W. Jacobus,	95 00	
Second do.	Rev. J. S. Spencer,	272 39	
Ballston	Rev. H. W. Bulkley,	2 00	
Peekskill	Rev. D. M. Halliday,	60 00	
Goodwill	Rev. Wm. Blaine,	12 00	
Northampton	Rev. David Lyon,	3 50	
Flatlands	Rev. Jared Dewing,	2 15	
Jamaica	Rev. J. M. McDonald,	30 30	
Amsterdam	Rev. M. S. Goodale,	33 68	
Albany	Rev. W. B. Sprague,	78 16	
Caledonia	Rev. Alex. Denoon,	10 00	
Trumansburgh	Rev. D. H. Hamilton,	61 62	
Big Hollow	Rev. A. Gardner,	3 00	
Tun Rhannok, Pennsylvania	Rev. C. R. Lane,	4 00	
Red Mills	Rev. J. B. Hyndshaw,	10 55	
Delhi	Rev. P. B. Heroy,	5 00	
Waterford	Rev. A. B. Bullions,	12 00	
Bedford	Rev. David Inglis,	10 19	
Balston Spa	Rev. N. S. Prime,	8 00	
Marlborough	Rev. S. H. Jaggard,	10 42	
Canton, Pennsylvania	Rev. Philander Camp,	3 00	
Guilderland	Rev. B. H. Pitman,	27 3 95	\$1363 00

New Jersey.

Freehold	Rev. D. B. McLane,	\$17 00	
Perth Amboy	Rev. B. Carey,	20 00	
Wertfield, New Jersey	Rev. J. M. Hunting,	12 87	
Stillwater	Rev. T. B. Condit,	8 00	
Mayfield	Rev. Jeremiah Wood,	6 00	
Ewing	Rev. E. F. Cooley.	10 00	
Blackwoodstown	Rev. John Burt,	5 00	
Lanington	Rev. W. W. Blauvelt,	3 50	
Freehold	Rev. L. H. Van Doren,	10 14	
Morristown	Rev. O. S. Kirtland,	40 00	
Kingston	Rev. D. Comfort,	7 00	
Woodbridge	Rev. W. B. Barton,	12 46	
Plainfield	Rev. L. Bond,	1 48	
Elizabethtown	Rev. N. Murray,	14 36 81	\$190 26

New School Presbyterian, New York.

Sparta	Rev. Thos. Aitken,	\$8 00	
Chester	Rev. J. W. Wood,	63 00	
Springville	Rev. Abel Oarmu,	5 00	
Durham	Rev. T. Williston,	4 00	
Sackett's Harbor	Rev. H. Smith,	20 00	
Elba	Rev. J. S. Corwin,	15 00	
Newark Valley	Rev. M. Ford,	30 30	
Owego	Rev. P. C. Hay,	35 00	
Livonia	Rev. B. G. Riley,	15 00	
Centreville	Rev. T. Blain.	10] 3 00	\$198 30

New Jersey.

Newark 1st Pres. Church		\$32 55	
Newark 2nd do.	Rev. J. B. Condit,	26 72	
South Orange	Rev. D. G. Sprague,	6 54	
Bloomfield	Rev. Geo. Duffield,	34 16	
Plainfield	Rev. W. Whittaker.	5 5 25	\$105 22

Associate Presbyterian, New York.

White Lake	Rev. P. C. Robertson,	\$13 50	
North Argyle	Rev. D. Stalker.	2 10 00	\$23 50

Protestant Episcopal, New York.

Walden, St. Andrew's Church	Rev. W. W. Hart,	\$3 25	
Newtown, Long Island	Rev. Geo. A. Shelton,	7 00	
Essex, Connecticut	Rev. S. Nash.	3 15 00	\$25 25

Total from Collections, \$3131 45

APPENDIX B.**RESOLUTIONS PASSED BY VARIOUS RELIGIOUS BODIES IN 1848.**

The following resolutions were presented and adopted by the General Assembly Old School Presbyterian Church, May, 25th.

Resolved, That the enterprise of Colonization, successfully prosecuted amid so much of obloquy, opposition and misunderstanding, has our highest confidence, as wise, powerful, humane, and philanthropic.

Resolved, That as it has been in past years repeatedly commended to the patronage of the churches in our connection, as pre-eminently combining the noblest benefits to Africa and America—to the colonists and the heathen tribes around them, we again offer it to their patronage, and recommend to all pastors and churches an annual collection for its support, to be made early in July.

Resolved, That we have heard, with the highest pleasure, of the complete destruction of the slave factories near Liberia; and most earnestly hope for the day when a traffic so odious and so cruel shall be swept from the ocean.

Resolutions adopted by the General Annual Conference of the Methodist Episcopal Church, at Buffalo, September 18, 1848.

Whereas the Conference have listened with pleasure to the facts stated by the Rev. J. B. Pinney, Agent of the Colonization Society, as to the instrumentality of the colonists in planting and extending Churches in Africa, Therefore

Resolved, That the thanks of the Conference be, and they hereby are presented to him for his very interesting address.

Resolved, That we have confidence in the beneficial influences of said colonies, and rejoice to see them founded and enlarged, as among the most permanent instruments for evangelizing Africa, and suppressing the slave-trade.

Resolved, That, while more than six hundred slaves are this year, as we have understood, seeking the aid of the Colonization Society to get to Liberia, we recommend to our people to contribute to its treasury in their behalf.

J. M. FULLER, *Secretary*.

STEUBEN PRESBYTERY, October, 1849.

This Presbytery having viewed with great satisfaction the commendable cause of steady perseverance in the prosecution of the great system of benevolent enterprise in which the American Colonization Society, and its Auxiliaries, have been for many years engaged amidst much obloquy and opposition, and strongly approving of the philanthropic object, and rejoicing at the large measure of success, and the pleasing prospect of extending usefulness with which God is cheering the hearts of its friends and supporters, unanimously adopt the following action :

Resolved That the claims of African Colonization be warmly commended to the prayers and benevolence of the churches of Christ under our care, and to the sympathies of christians and philanthropists in general.

SYNOD OF GENSSEE, August, 1849.

Your Committee ask leave to report the following preamble and resolution :

That, while as a scheme adopted to, or tending to, remove slavery from our country, we would not recommend the Colonization Society to the support of our Churches, yet as an instrument for the civilization and evangelization of Africa, we deem it worthy of our prayers and contributions, and as such we value it. Therefore

Resolved, That this Synod have listened with great pleasure to the view of Colonization presented by Rev. J. B. Pinney, and would recommend him to the friendly co-operations of our pastors and churches.

Resolved, That in order to aid the Colonization Society in its efforts to exterminate the slave trade in Africa, and extend Christian settlements along that benighted coast, it be recommended to our Churches in their discretion to take up an annual collection for it.

SYNOD OF ALBANY, October 19, 1849.

The Rev. J. B. Pinney, Secretary of the Colonization Society, by permission, made an interesting statement in relation to the subject of African Colonization, and the pecuniary call pressing on the Society.

A Committee was appointed to take the subject into consideration, on whose report, at a subsequent meeting, it was recommended that an annual collection be taken in all the Churches, on or about the 4th of July; and in the present exigencies of the Society, an immediate contribution was recommended in all the Churches in which no collection had been taken up during the present year.

REV. JAMES P. FISHER, *Clerk pro. tem.*

SYNOD OF NEW JERSEY, OLD SCHOOL PRESBYTERIAN, Oct. 21, 1849.

Governor Pinney, Secretary of the New York Colonization Society, was heard on the subject of African Colonization. The subject was committed to Messrs. Hope and Taylor, and the following paper was subsequently brought in by them, adopted, and ordered to be printed.

The Committee appointed to bring in a minute expressing the views of the Synod in regard to the subject of African Colonization, as presented to their notice by the Rev. J. B. Pinney, would respectfully propose for the adoption of the Synod, the following, viz.

The Synod have heard with very great interest the statements made by Mr. Pinney, and feel a sincere anxiety to do everything in their power to promote the objects to which their attention has been called.

The reasons which in their view are instant and urgent for this purpose, are such as the following: viz.

1. The Colonization Society having now been relieved from the burden of supporting the Colonies in Liberia, those Colonies having been organized into an independent and self-sustaining Republic, the Society is thus left free to devote its energies and its resources mainly to the work of sending out, and establishing in their new home, such persons of color as may be prepared to emigrate to Liberia. The Society has thus sent out a much larger number of emigrants during the present year than before, and they desire and hope to send forth a still larger number before the year shall close.

2. A large number of manumitted slaves, probably not less than 500 in all, are now pressing anxiously for a passage to Liberia; and it is very desirable, on account of the high character of the great mass of them, and also because some of them are liable to return into bondage for life unless speedily removed, that the means should be provided for their removal without any delay. The Synod are deeply pained to know that some, to whom liberty was offered on condition of their removal, have reverted into hopeless slavery merely for the want of means on the part of the Society to fulfil the condition. And as fifty dollars apiece will cover the entire expense of their removal, the Synod would express the hope that in no future cases will the priceless boon of freedom be lost for the want of so comparatively trifling a pittance.

3. The bearing of the Liberian Colonies upon the suppression of the slave trade, constitutes an irresistible argument for the support of the scheme. It is a fact now abundantly in evidence before the civilized world, and admitted by the British government itself, that the proceeds of voluntary Christian benevolence in aid of those colonies, has accomplished far more for the extinction of the slave trade, than the fifty millions already expended by the English government alone, in the futile attempt to stop this diabolical traffic.

4. Another reason for the liberal support of this scheme, is to be found in its tendency to furnish an adequate Christian agency, to sustain the institutions of the Gospel among the colonists, and to bring the native African tribes under the power of Christian truth. The deleterious character of the climate, so fatal to white men, seems to point out the scheme of colonization as the only possible present means of rescuing that dark and degraded continent from the most debasing idolatry.

5. The cause of Colonization has a claim upon the sympathies of our people, because it offers a door of relief to those humane masters who are anxious to be relieved from the evils and responsibilities of slavery, and who are prevented by the slave laws of some of the States from seeking relief in any other form. There are few persons who deserve our Christian and humane sympathies more than those anxious masters who are desirous of the relief which can reach them from no other quarter.

The Synod deem it unnecessary to attempt to add any thing to the weight and cogency of the testimony already repeatedly given by this Synod, and by the General Assembly, in favor of this great scheme of humanity. It is destined, as we believe, to take a high rank, not only among the enterprises of Christian benevolence, but among the controlling national developments of that Providence which worketh all things after the counsel of his own will. There are few events, even in this stirring age, more fraught with commanding and absorbing human interest, than the foundation of an independent nation of freemen, among a race numbering not less than 150,000,000 human beings,—a race whose physical peculiarities, to say nothing of their intellectual, moral, and social position, make it impossible that they should be absorbed into or blended with any other;—a race heretofore groaning under a curse so dark and so portentous, whose only hope of social and political happiness, like that of all other human beings, springs out of the Gospel of Christ, and in whose moral, social, and political elevation, some of the brightest triumphs of the Gospel are yet to be achieved.

On every account the Synod would express the earnest hope that all its churches, and all who are within its ecclesiastical control, will be forward, at this interesting and hopeful crisis, to lend prompt and efficient aid to this great scheme of humanity and of Christian benevolence.

For the accomplishment of this object, the Synod would hereby direct the Stated Clerk to publish this minute; and they would further recommend to all the pastors connected with the Synod, to lay the subject before their respective congregations, either by reading this minute, by inviting the labors of an agent, or

by such other method as they may deem best; and to afford such of them as have not already done so, an opportunity to contribute to the funds of the Colonization Society."

Resolution passed by the Conference of the Methodist Episcopal Church, New-York, June, 1850.

Whereas the American Colonization Society and its several auxiliaries, during the many years of their efficient and successful labors, have greatly aided in the prosperity of the flourishing and enlarging Missions of the Methodist Episcopal Church, now on the Western coast of Africa. Therefore,

Resolved, That those Societies have an increasing claim on the confidence and support of all the ministers and members of said Church; and that wherever practicable, we will take up a collection in aid of its funds, on the Sabbath preceding, or succeeding, the 4th of July.

Signed,

JOHN SEYS,
S. MARTINDALE.

Resolutions passed by the New-York Conference East, of the Methodist Episcopal Church, New Haven, Saturday, May 25th, 1850.

The attention of Conference being called to the operations, results, and claims of the Society for Colonizing such of our coloured population as seek the privilege of thus bettering their condition, by an address from Rev. J. B. Pinney, Corresponding Secretary, New-York State Colonization Society.

On motion of the Rev. J. D. Mathias, the following resolutions were adopted, without dissent:

Resolved, That we sincerely rejoice in the success of the scheme of Colonization, as seen in the prosperity of Liberia.

Resolved, That inasmuch as the most efficient instruments of the Missionary work of our Church, for the conversion of Ethiopia to Christ, are obtained chiefly from the limited population of Liberia, who have been removed at the expense of the Colonization Society; and the safest foothold of Missions is found under the laws and power

of that Republic, that the Society deserve the credit of a most efficient auxiliary to the work of Missions.

Resolved, That *the custom* observed by Churches in various places, of raising collections to aid this Society, on some Sabbath near the 4th of July, has our approval, and that the Members of this Conference be requested to attend to this custom the present year.

Resolved, That Rev. P. L. Oakley, now acting in behalf of the Society, be cordially commended to the co-operation of Churches and Ministers.

APPENDIX C.

The following paper was submitted, and referred to a committee consisting of Messrs. Maclean, Phelps, and Tracy.

The Board of Managers of the Massachusetts Colonization Society, in obedience to a vote of the Society, passed at its last annual meeting, have appointed a committee to report on the formation of a Board of Trustees for a fund for collegiate education in Liberia. The committee still have the subject in charge; and the prospect is, that they will be able to select a small Board of gentlemen who will consent to serve, and who will entirely command public confidence, and that some amount of funds will be given.

The Board and its Committee are perfectly aware that it is impossible immediately to establish in Liberia an institution which would deserve the name of a college in this country; but they are fully persuaded that the work ought to be done as soon as practicable, and that the necessary preparatory measures ought not to be deferred.

In this stage of the business the Board requests such notice from the parent Society as may best promote this important object.

By order of the Executive Committee.

JOSEPH TRACY.

The Committee to whom was referred the communication from the Executive Committee of the Massachusetts Colonization Society, respectfully submit the following resolutions for the consideration of the Board—and recommend its adoption.

Resolved, That this Board have learned with much pleasure, that the subject of establishing a college in Liberia has engaged the attention of the managers of the Massachusetts Colonization Society; and to the utmost of their ability, this Board will co-operate in so important an enterprise:—yet they deem it expedient to leave this matter to be matured by their friends in Massachusetts, who have already taken it in hand.

Resolved, That the legacy bequeathed by the late Mr. Stanton of Illinois, and to be expended in promoting the cause of education in Liberia, be invested as soon as received; and that this legacy be sacredly kept as a part of a permanent fund for the endowment of a college in Liberia, provided that the provisions of the Will, will admit of this being done.

JOHN McLEAN, *Chairman*.

APPENDIX D.

Discovery of Lake Ngami and River Zonga, by Rev. David Livingston and his Companions.

July 4th and August 1st, 1849.

The Missions at the Cape of Good Hope began 1794 by Dr. Vanderkey, gradually extended until in 1832, when Rev. John Campbell visited the Missions as agent of the London Missionary Society. He proceeded as far North as Latakoo, some 600 miles from Capetown.

A Missionary station was formed near Latakoo, called Kurruman, from a fountain found there: in this place Rev. Mr. Moffitt lived and labored a long time. Stimulated by the facts developed in his work, other laborers entered that interesting field, among whom was Rev. David Livingston, of Scotland, who established a station called Koloberry, two hundred miles N. E. of Kurruman, in lat. 25° S., lon. 25° E. West and Northwest and North of this station extended a vast desert, cutting off access to the tribes beyond, of whom accounts were from time to time received, indicating that they were numerous and populous.

It was also stated that an extensive lake existed there, the accounts of which, from many sources, enabled Captain Owen to locate it at the very place where now it has been discovered. The following account of it, taken from the London Missionary Magazine, March, 1850, will be found interesting. Mr. Livingston's companions, Messrs. Oswell and Murray, seem to have had no other object than love of discovery, but were of invaluable service on the tour.

Letter from the Rev. David Livingston, addressed to the Rev. Arthur Tidman, Foreign Secretary, London Missionary Society.

"Banks of the River Zonga, Sept. 3, 1849.

"DEAR SIR—I left my station, Kolobeng, (situated 25° south lat. 26° east long.) on the 1st of June last, to open a new field in the north, by penetrating the great obstacle to our progress, called the Desert, which, stretching away on our west, northwest, and north, has hitherto presented an insurmountable barrier to Europeans.

"Two gentlemen, to whom I had communicated my intention of proceeding to the oft-reported lake beyond the Desert, came from England for the express purpose of being present at the discovery; and to their liberal and zealous co-operation we are especially indebted for the success with which that and other objects have been accomplished.

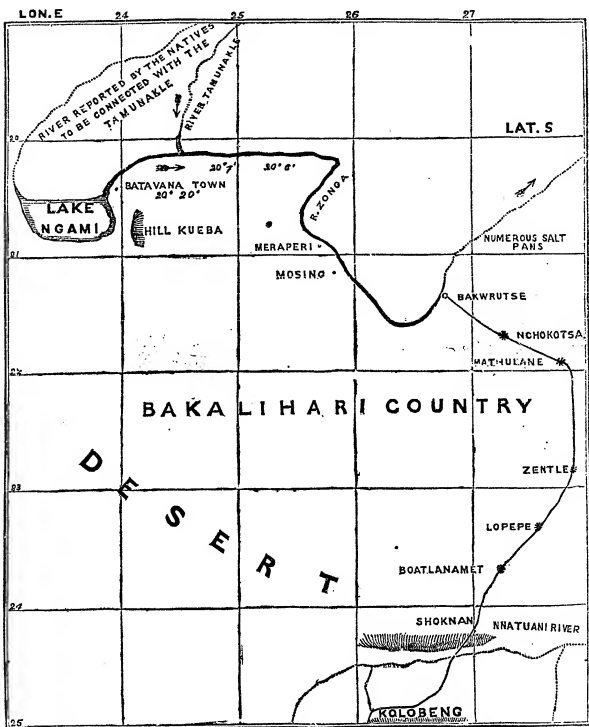
"Through the good providence of God, after travelling about *three hundred miles* from Kolenbeng, we struck on a magnificent river on the 4th of July, and without further difficulty, in so far as water was concerned, by winding along its banks nearly *three hundred miles more*, we reached the Batavana, on the lake Ngami, by the beginning of August.

"The Bakoba or Bayeiye inhabit its Banks. They are totally a distinct race from the Bechuanas. They call themselves Bayeiye (or men,) while the term Bakoba (the name has somewhat of the meaning of 'slaves,') is applied to them by the Bechuanas. Their complexion is darker than that of the Bechuanas; and of three hundred words I collected of their language, only twenty-one bear any resemblance to Bitchuana. They paddle along the rivers and lake in canoes hollowed out of the trunks of single trees; take fish in nets made of a weed which abounds on the banks; and kill hippopotami with harpoons attached to ropes. We greatly admired the frank, manly bearing of these inland sailors. Many of them spoke Bitchuana fluently, and while the wagon went along the bank, I greatly enjoyed following the windings of the river in one of their primitive craft, and visiting their little villages among the reeds. The banks are beautiful beyond any we had ever seen, except perhaps some parts of the Clyde. They are covered, in general, with gigantic trees, some of them bearing fruit, and quite new. Two of the Baobab variety measured seventy to seventy-six feet in circumference. The higher we ascended the river the broader it became, until we often saw more than one hundred yards of clear deep water between the broad belt of reed which grows in the shallower parts. The water was clear as crystal, and as we approached the point of junction with other large rivers reported to exist in the north, it was quite soft and cold. The fact that the Zonga is connected with large rivers coming from the north, awakens emotions in my mind which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats, to a large section of well-peopled territory.

"One remarkable feature in this river is, its periodical rise and fall. It has risen nearly three feet in height since our arrival, and this is the dry season. That *the rise is not caused by rains* is evident from the water being so pure. Its purity and softness increased as we ascended towards its junction with the Tamunakle, from which, although connected with the lake, it derives the present increased supply. The sharpness of the air caused an amazing keenness of appetite, at an elevation of a little more than two thousand feet above the level of the sea, (water boiled at $207\frac{1}{2}$ deg. thermometer,) and the reports of the Bayeiye, that the waters came from a mountainous region, suggested the conclusion that the increase of the water at the beginning and middle of the dry season must be derived from *melting snow*.

"All the rivers reported, to the north of this, have Bayeiye upon them, and there are other tribes on their banks. To one of these, after visiting the Batavana, and taking a peep at the broad part of the lake, we directed our course. But the Batavana chief managed to obstruct us, by keeping all Bayeiye near the

MAP OF REV. DAVID LIVINGSTON'S JOURNEY, AND THE LAKE AND RIVER DISCOVERED.



* Stars indicate water stations.

.... Dots the reported rivers and other courses.

ford on the opposite banks of the Zonga. I endeavored to construct a raft, at a part which was only fifty or sixty yards wide; but the wood, though sun-dried, was so heavy it sunk immediately; another kind would not bear my weight, although a considerable portion of my person was under water.

"The Bayeiye or Bakoba listened to the statements made from the Divine Word with great attention; and, if I am not mistaken, seemed to understand the message of mercy delivered better than any people to whom I have preached for the first time. They have invariably a great many charms in the villages; stated the name of God in their language (without the least hesitation) to be 'Oreeja;' mentioned the name of the first man and woman, and some traditionary statements respecting the flood.

"With the periodical flow of the rivers great shoals of fish descend.

"The sketch, which I enclose, is intended to convey an idea of the river Zonga and the lake Ngami. The name of the latter is pronounced as if written with the Spanish N, the g being inserted to show that the ringing sound is required. The meaning is 'Great Water.' The latitude taken by a sextant on which I can fully depend, was twenty degrees twenty minutes south at the north-east extremity, where it is joined by the Zonga; longitude, about twenty-four degrees east. We left our wagon near the Batavana town, and rode on horseback about six miles beyond, to the broad part. It gradually widens out into a frith, about fifteen miles across, as you go south from the town; and in the south south-west, presents a large horizon of water. It is reported to be about seventy miles in length, bends round to the north-west, and there receives another river similar to the Zonga.

"The breadth marked is intended to show the difference between the size of the Zonga, after its junction with the Tamunakle, and before it. The further it runs east, the narrower it becomes. The course is shown by the arrow-heads. The rivers not seen, but reported by natives, are put down in dotted lines.

(Signed)

DAVID LIVINGSTON."

By a postscript, dated Kolobeng, 14th October, we are happy to learn that Mr. Livingston reached home on the 10th of that month, in health and safety.

APPENDIX E.

EXTRACTS FROM AN ESSAY BY THE REV. DAVID CHRISTY.

Human Sacrifices.

We shall begin with their *human sacrifices*. According to their ideas, the future world will be a counterpart of this; will present the same objects to the senses, the same enjoyments, and the same distinction of ranks in society. Upon this belief are founded proceedings not only absurd, but of the most vio-

lent and atrocious description. A profusion of wealth is buried in the grave of the deceased, who is supposed to carry it into the other world: and human victims are sacrificed, often in whole hecatombs, under the delusion that they will attend as his guards and ministers in the future mansion. This savage superstition seems to have prevailed to a peculiar extent in those great interior monarchies, which, in other respects, are more civilized than the rest of Western Africa.

Mr. Bowditch.

The Ashantees have two annual customs, as they are called, says Mr. Bowditch, a British agent, of 1819, in which the King, and chief men, seek to propitiate the departed spirits of their ancestors by the sacrifice of a crowd of human victims. Foreign slaves and criminals are selected in preference, but as each seeks to multiply the number, unprotected persons cannot walk abroad without the hazard of being seized and immolated. At the death of any of the royal family, victims must bleed in thousands; and the same is the case when the king seeks, from the powers above, favorable omens respecting any great projected undertaking. On the death of the king, a most horrid scene of human slaughter takes place; all the sacrifices that had been made for the death of every subject during his reign being required to be repeated, to amplify that for the death of the monarch, and to solemnize it in every excess of extravagance and barbarity. The brothers, sons, and nephews of the king, affecting temporary insanity, burst forth with their muskets, and fire promiscuously among the crowd. Few persons of rank dare stir from their houses for the first two or three days, but drive forth their slaves as a compensation for their own absence. The king's household slaves are all murdered on his tomb, to the number of a hundred or more, and women in abundance. As the king is allowed three thousand three hundred and thirty-three wives, and as the immolation of the wife on the death of the husband is customary in Africa, it is probable that many of the slaughtered women are the wives of the king, despatched to attend their deceased lord in another world. The king of Ashantee, otherwise a very amiable and benevolent sovereign, on the death of his mother, says Mr. Bowditch, devoted three thousand victims to water her grave, two thousand of whom were Fantee prisoners, and the rest levied in certain proportions on the several towns.

That this is no fabled account of the cruel superstitions of Ashantee, is evident from very recent testimony. As late as 1844, intelligence from Liberia, published in the *African Repository*, states that at the death of the late king one thousand human victims were sacrificed.

The kingdom of Dahomey is governed upon the same system as Ashantee, and with all its deformities—which it carries to a still more violent excess. The bloody customs take place on a still greater scale; and the bodies of the victims, says Mr. B., instead of being buried, are hung upon the walls, and allowed to putrify. Human skulls make the favorite ornament of the palaces and temples, and the king has his sleeping apartment paved with them.

Rev. J. L. Wilson.

This statement is confirmed by the testimony of the Rev. J. L. Wilson, missionary in Western Africa, in 1839, who writes, that "human sacrifices are still offered in great numbers, not only in Ashantee, but in all the petty principalities of the surrounding country. The story that the king of Dahomey has his yard paved with human skulls is no fable. There are Europeans on the coast who have seen it, and can bear witness to the truth of the statement."

Governor Abson, of Cape Coast Castle, visited the king of Dahomey at a time when six slave ships were at Wydah anxious to make purchases, and when, owing to the scarcity of slaves, the prices had risen to nearly thirty pounds. But such was the strength of superstition over avarice, that the king refused to sell his prisoners to the slave traders, preferring to put them to death for their skulls, in the contemplation of which the people seemed to take a horrible delight. When the governor inquired of the king, if his going to war was not to obtain captives to sell to the slave traders, he replied, "I have killed many thousands without thinking of the slave market, and shall kill many thousands more. Some heads I place at my door, others I throw into the market-place, that people may stumble over them. This gives a grandeur to my customs; this makes my enemies fear me; and this pleases my ancestors, to whom I send them. Dahomeans do not make war to make slaves, but to make prisoners to kill at the customs."

The king of Dahomey used to hold a constant communication with his deceased father. Whenever he wished to announce to him any remarkable event, or to consult him on any emergency, he would send for one of his ablest messengers, and after delivering to him his errand, chop off his head. It sometimes happened, that after the head was off, he recollected something else which he wished to say, in which case a second messenger was dispatched, in like manner, with a postscript to his former message. Gov. Abson was present on an occasion of this kind. The poor fellow selected for the honor of bearing his majesty's message, aware of what was to happen, declared he was unacquainted with the road on which the tyrant, drawing his sword, vociferated, "I'll show you the way," and with one blow severed his head from his body, highly indignant that an European should have witnessed the least expression of reluctance in the performance of a duty which is considered a great honor.

Such seems to have been the inefficiency of British arrangements on the coast at the period when Mr. Bowditch visited Africa; and such the want of moral influence exerted by the residents over the natives, that Sir James Yeo informed the committee of African merchants, that the impotence of their outposts were such that they could not even prevent the offering of human sacrifices under their walls. Two victims, says Mr. B., had been sacrificed, with the most refined barbarity, in *broad day*, close to the fort of Accra.

Human sacrifices, on a more limited scale, seem to be of common occurrence. The Rev. Mr. Schon, of the English Church Missionary Society, who

accompanied the Niger Expedition in 1843, says that human sacrifices are offered by the Ibo people, residing one hundred and twenty miles above the mouth of the Niger. The usual modes of destroying life are to fasten the victims to the branches of trees close to the river, and leave them to famish, or to tie their legs together and drag them from place to place until they expire, when the bodies are east into the river to be devoured by alligators. In a tour of exploration along the coast, in 1839, the Rev. J. L. Wilson says, "We are informed that only a few days previous to our arrival, a neighboring chief had, in consequence of an eclipse of the sun, which was regarded as ominous of approaching calamity, buried several of his subjects alive; and it was not known how many more would be subject to the same fate."

On the Gold Coast, the shark is worshipped by the inhabitants. Every year, says Dr. Porter, the inhabitants of Bonney, doom a guiltless child to expiate, with its life, the follies and crimes of its destroyers. The poor babe is named for this bloody rite at its birth, from which time it is called their Jewjew, and allowed every indulgence that its fancy can wish for, until it arrives at nine or ten years of age, when its sanguinary doom must be fulfilled. Its tears and lamentations avail not; its parents have placed their feelings of nature on the altar of a mistaken devotion; it is therefore left alone to plead with those that hope to benefit by its destruction. The sharks collect, as if in expectation of the dainty meal being prepared for them. The spot chosen is a point of sand, into which a stake is driven at low water mark. The mother sees her innocent offspring bound to this, and as the tide advances, left alone. Various noises are made to drown the cries of the terrified child. Its little hands are seen imploring, and its lips calling for her aid; the water soon reaches the stake, and the greedy monsters are seen by the tender victim quickly approaching with the deepening tide. The shouting mob stand watching the stake until the advancing tide has emboldened the sharks to approach their prey—then their dreadful revelry begins. No tear is shed for the poor sufferer, but the day is concluded with rejoicing and festivities.

But we will only trespass upon your patience so far as to present one more case under this part of our investigations. The Liberia Luminary, of 1848, gives an account of the sacrifice of a human being, a short time previous, under circumstances which prove that there is no abatement of the power of superstition over men's minds in Africa, where the light of the Gospel has not been reflected.

A famous Goulah chief, anxious for success in a military campaign upon which he was setting out against the Condoes, applied to a Mohammedan priest to know what he should do to insure success. The priest inquired of him whether he was *able* to make the necessary sacrifice, to which he replied that he could make any sacrifice that could be named. The nefarious imposter then told him he must sacrifice his son! and, taking his dead body upon his shoulders, his feet swung around his neck, and his head hung behind him, in this manner advance before his troops to the contest, and victory would be certain!! The directions were complied with. Calling his son into a house, he caught him, deliberately tied him, and then, with his own parental hand, he cut his

throat! Having offered this sacrifice, he and his troops prepared to advance toward the jurisdiction of their enemies; then was this inhuman father seen with his dead son on his back, in the manner directed, without any display of parental affection or of emotion, save that aroused in his barbarous breast by the confident expectation of victory. Being successful in three subsequent engagements, this horrible sacrifice will, no doubt, be hereafter considered as the sure precursor of victory.

Such was African superstition in 1848, and such will it continue to be until Christianity dispels the gloom which overcasts the native mind.

Idolatry.

We turn now to African *Idolatry*. The native Africans, generally, have very obscure conceptions of the nature and attributes of God, and of a future state of moral retribution; while almost every superstition that can degrade the human mind reigns in full sway.

To express generally what is sacred, what is forbidden, what is endowed with supernatural powers, either beneficent or malignant, they employ the term *fetiche* or *gri-gri*. Everything which strikes the fancy of a negro is made his *fetiche*. This word is derived either from the Portuguese word *fetisso*, a block adored as an idol, or from *feticzeira*, an enchantress. The Portuguese gave the name to the idols of the negroes on the Senegal, and afterward the word received a more extensive meaning. The general signification now given to *fetiche*, seems to be, an object worshipped, not representing any living figure. The grand natural fetiches are rocks, hills, or trees of remarkable size and beauty. But there are fantastic objects of veneration, which each individual adopts and carries about with him. Such are a piece of ornamented wood, the teeth of a dog, tiger, or elephant, a goat's head, a fish bone, or the end of a ram's horn. They believe the material substances which they worship to be endowed with intelligence, and the power of doing them good or evil; and also, that the *fetiche*, or priest, being in council with their *fetiche*, is made acquainted with all that those divinities know, and thence is familiar with the most secret thoughts and actions of men. The household, or family *fetiche*, narrowly inspects the conduct of every individual in the house, and rewards or punishes each according to his deserts. The public *fetiches* are supposed to be equally watchful over community in general.

These *fetiches* they set up in the houses, the fields, or the entrance and centre of the villages, erect altars to them, and place before them dishes of rice, maize, and fruits. The better sort of families have weekly festivals on which they sacrifice a cock or sheep. This *gri-gri* or *fetiche* worship is universal, and hours would not suffice to detail the particulars connected with it, or the debasing influence which it exerts over the mind. The Rev. Mr. Schott found it practiced far up the Niger. He says, 1843, "They showed me their gods. Under a small shed erected before almost every house, among the people of Iddah, were broken pots, pieces of yams, feathers of fowls, horns of ani-

mals, broken bows and arrows, knives and spears. Such are their gods! It is easy to attack them, or to expose them to ridicule, but not so easy to eradicate the superstitious belief in them from out of the hearts of men."

The framing of these fantastic objects of African worship, consecrating them, and selling them at enormous prices, forms the chief occupation of the African priesthood. Various are the expedients resorted to by these priests, or *gri-gri* men, to obtain presents from the people, by operating on their superstitious notions. One mode is by teaching that food must be placed at the graves of the dead for the deceased person. The Rev. J. L. Wilson visited one town, where the bones of the deceased king, who had been dead many years, have been enclosed in a box, and deposited in a house appropriated exclusively for this purpose. Fresh food, water, and every comfort which a living man could wish, are daily deposited in the house. These provisions, the people are told by a *gri-gri* man, who statedly visited the place to hold converse with the deceased majesty, are devoured by the king. Mr. Wilson, after some difficulty, obtained leave to enter this sacred place through the small opening affording admittance, and found a bed, chairs, table, &c., used, no doubt, by the superintending priest during his visits.

But in addition to the fetiche idol worship, *idolatry* of the more common form among pagans, seems also to be practised in Africa.

In 1833 the Rev. Mr. Schon wrote the Church Missionary Society from Sierra Leone, that he had been assured that idol worship was practised in the town, but that those engaged in it, desired to evade detection. Seeing a number of people surrounding a house, he went to the spot and found indications convincing him that some idolatrous ceremonies were being conducted within doors. Attempting to enter, he was repulsed. Returning some time afterward, in company with another missionary, and removing a little of the thatching, he looked in and beheld ten or twelve women prostrated before a hideous idol. Finding themselves discovered, the natives were thrown into the greatest confusion, and opening the door, allowed the missionaries to enter. The mere view, says Mr. Schon, was sufficient to fill the mind with horror. The large idol actually represented the devil, with a blood-stained face and two horns. Before him stood a water-pot, half filled with the blood of animals that were sacrificed to him. In another corner of the room were smaller idols and *gri-gris*, lying and hanging in great number; and fowls, which were sacrificed to them, were lying in their blood on the floor of the room.

Devil Worship.

Another peculiar form of the African superstition is their *Devil Worship*. The people cherish the general belief of a future state, little connected, however, with any idea of moral retribution. The question is, whether they have faithfully observed the promise made to the *fetichs*. They uniformly, says the Rev. J. L. Wilson, ascribe the works of creation to God, but regard the devil as the author of all providence. Hence will be seen at every entrance into their towns, a *gri-gri*.

pole, with a rag upon it, or something of the kind, either to prevent his entrance, or conciliate his favor. They never open trade on board of a ship without pouring a libation of rum into the water, as a portion with which the devil is particularly pleased.

The Rev. Mr. Wynkoop states, that at all the entrances in the enclosure, or roads to the town, are small houses called the *grand devil-house*, where the people deposit different articles in them to conciliate his dreaded majesty. These presents, of course, form a part of the perquisites of the priests.

Dr. A. C. Wilson, writing from the station at Fishtown, 1840, says, "To-day there was a bullock sacrificed to conciliate the devil, asking those favors of him that should be asked of God, and giving him the honor which belongs to Jehovah alone."

The God whom the Africans are supposed to worship, says Dr. McDowell, who spent some time at the colonies, has been called the "*devil*," by European visitors. The place selected for the performance of the mysteries connected with his worship, is in the centre of some thick forest, called the *gri-gri bush*, or *devil-bush*. The influence which it is made to exercise over the people generally, is partly superstitious, partly political. The chiefs or head men meet once a month, and offer goats or other animals, as a sacrifice to this evil being, or devil. Into this sacred forest no woman or boy is allowed to intrude, the penalty being death, foreign slavery, or a fine. The young freemen of the tribe are initiated into manhood by being taken into the *devil-bush*, where they are shown a wooden cross erected, and a loud hoarse voice addresses them from the deep recesses of the wood, telling them certain things they must not do, upon the penalty of being seized by the evil demon, or spirit, and hung upon the cross to be an example to others. These instructions, as might have been expected, are of a purely selfish character, having reference to themselves and their own tribe.

After any one has been initiated into these *gri-gri* mysteries, and offends the chiefs, they are liable to be taken into the *devil-bush*, from which they never return. Nor dare any one ask, "Where is he?" "The devil has taken him," ends all further inquiry or hope, and his friends must not mourn for him. If a chief suffers in this way, his people and his wives must suffer along with him, unless by timely notice from the priest, they desert the doomed one, and attach themselves to another chief or tribe before the arrival of the day of execution.

When Bob Gray, chief at Grand Bassa, sold the *devil-bush*, which now forms a part of the settlement of Edina, to the agent of the American Colonization Society, the whole surrounding tribes were about to arm against him for his impiety, and he had to pay a heavy fine, as well as solicit the protection of the colony to save his head.

The Methodist church now stands not far from the spot where the blood of the victims of their superstition and cruelty has flowed profusely. Many a wretch has been dragged into the depths of that forest gloom, never to return.

Witchcraft.

The superstitions of the African tribes seems to be the operation of a wild veneration, manifested in the form of vague fears of some evil influence being continually impending over them, which they try to obviate by the performance of some ridiculous mummeries, and suspending round their persons their *gri-gris*. Out of this feeling arises the common belief in *Witchcraft*, and the overwhelming superstitious credulity which everywhere prevails, affording to the priests immense power over the inhabitants. Dark and magical rites, numberless incantations, and barbarous customs are continually practised, and in the power of which the people have unbounded confidence; and such is their influence upon the general mind, that they are accompanied by all the terrors that the dread of a malignant being and the fear of unknown evil can invest them.

In the attempts to bewitch any one, the usual mode of operation is said to be, to take a gourd or vessel, containing, among other ingredients, a combination of different colored rags, cats' teeth, parrots' feathers, toads' feet, egg-shells, fish-bones, snakes' teeth, and lizards' tails. This is secretly placed near the dwelling of the person intended to be brought under its influence, and upon whom the operator wishes to inflict an injury. Terror immediately seizes the individual, and either by resigning himself to despair, or by the secret communication of poison, in most cases, death is the inevitable consequence.

Upon the death of any one, therefore, suspicion is excited that he has been bewitched or poisoned, by some one, and the friends invariably institute an inquiry into the question of who had "*made witch*" for the deceased. The power of determining this question rests with their priests, and, of course, constitutes one of the chief sources of their influence over the people. The instances of cruelty growing out of these trials are frequent and horrible. A certain number of witnesses are selected, and every individual who can be an object of suspicion is required to plunge his hand into a pot of boiling oil. If innocent, it is alleged he suffers no pain; if guilty, his hand is severely burnt. Should the person thus found guilty assert his innocence, he is subjected to another, and what everybody regards as a sure and infallible test, that is to swallow a strong and large potation of *sass-wood*. It either produces death, or violent and distressing vomiting. The quantity of the tea, says the Rev. J. L. Wilson, (1836,) that is given to the man, when his accusers are bent on his destruction, is altogether incredible—enough, were there no poisonous qualities in it, to destroy the life of any one. Several deaths occurred from this practice near Mr. Wilson's station, but he finally succeeded in putting a stop to such glaring injustice and cruelty.

But this cruel mode of trial is still prevalent outside of the colonies and mission stations. The journal of the Rev. Mr. Payne, of the Protestant Episcopal Mission, Dec. 9, 1848, records the death of three women, in rapid succession, from this ordeal, who had been accused of the death of a man wounded in battle. Upon Mr. Payne remonstrating strongly, and endeavoring to put a stop to the work of death, the chief accosted him thus:—"Payne, what kind of a man are you? We are trying to rid ourselves of the witches who have caused our late

reverses, and you are angry. We verily thought that the *deya*, who declared these women to be witches, lied; but, behold, on trial, all prove guilty!!" "Alas," adds Mr. Payne, "for a bloody superstition which receives new strength from every additional victim! Help, Lord, for vain is the help of man."

The cases arising under this means of detecting supposed criminals are numerous; one only, in addition, will be presented. The *Liberia Herald*, 1844, says, "Directly after the death of King Shaka, of the Gallinas, a secret inquiry was set on foot to ferret out the *witch-man*. For a long time the search was fruitless; at length a *gri-gri man*, by continued incantations and daring diabolical communications succeeded, and the hapless regicide was brought to light. Confronted with his accuser, he protested that he was innocent—the *doctor* protested he was guilty, and the all-discovering ordeal was resorted to to decide the question. Of course the man was condemned to die, and as King Shaka was *big king too much*—the severity of the punishment was proportioned to the dignity of the deceased. Sentence was pronounced and thus executed—the man was taken to the mouth of the river, his tongue cut out, and he thrown alive to the sharks.

"This ordeal," continues the *Herald*, "is a most powerful engine of state policy in Africa. It is the right arm of an African monarch. He has only to keep on terms with the *doctors*, or *gri-gri men*, who are the constituted inquisitors, and nothing is easier than to rid himself, at any time, of a dangerous or aspiring subject. Whether the Ordeal be the *sassy water*, the *boiling oil*, or the *heated iron*, they are never at a loss for means to produce any result they wish. If it be the first process, they weaken or strengthen the decoction, and increase or lessen the quantity, so as to render it innocent or fatal, just as interest or inclination may lead. If the second or third, they can, by previous application of some preparation to the part to be operated upon, enable it, for a short time, to resist the effect of heat; and then, by hurrying the operation, the accused escapes unscathed. If they conclude to murder the victim, they reverse the operation, and guilt is as clear as noonday. Thus this system puts the life of the whole community in the hands of this class of men, and renders it a formidable fraternity of conjurors."

Polygamy.

Polygamy, says the Rev. J. L. Wilson, 1834, is universal. A man's importance in society is according to the number of his wives. These are regarded as his property, and in reality are his servants. They are usually purchased at a very early age. One of the wives in any family is the mistress of the others, and is honored by them as such. They are all in strict subjection to their husbands, and not infrequently are severely chastised for the slightest offence. The women perform all the drudgery. At the age of about twelve the females are taken to the *devil-bush*, and retained for something like two years. They are under the care of the *grand devil-man*, who, at stated times, rushes out into the midst of them, and utters his oracles. They are induced to believe that he is a supernatural being, and his dress and manner both confirm it. So far as the object of

this confinement could be learned, it was to prepare them for the duties of life—one of the chief of which is to make a full and unreserved communication of every thing they may know, to their husbands.

In 1839, Mr. Burgess, writing from Zanzibar, on the east coast of Africa, says, that "In all the tribes bigamy was common. No sacredness was attached to the marriage relation. They retain their wives as long as they are pleased with them, and then sell them. In some tribes one man would have from one to twenty wives. The Manomoises sometimes have as high as eighty. Wives are bought and sold. The females do the work; men work till they obtain wherewith to buy a wife, then work no more, but only trade and fight."

It has been stated already, that the King of Ashantee, 1819, kept three thousand three hundred and thirty-three wives. All the female sex is considered as at the king's disposal says Mr. Bowditch, and an annual assemblage takes place, when, after having made a large selection for himself, he distributes the remainder among his grandees, who are bound to receive them with the humblest gratitude.

The number of wives possessed by the king of Dahomey equalled those of the king of Ashantee. The stoutest of them, says Mr. Bowditch, were enrolled into a military regiment, regularly trained to the use of arms, under a female general and subordinate officers; and, according to the testimony of several Europeans, went through the exercise with great precision. Governor Abson was present at Abomey when the king marched against the Eyoos, on which occasion he was attended by a body-guard of eight hundred women.

English papers, for May, 1849, brought us some details of recent negotiations by an English agent, with the king of Dahomey, from which we learn that the number of his armed women is near six thousand at present. They constitute his body-guard, and never leave him, and are answerable for the safety of his person.

It was the boast of the king of Eyo, that his queens, linked hand in hand, would reach from one end of the kingdom to the other. These women, says Mr. Bowditch, act as the king's body guards, perform the most menial offices, and are seen in every part of the kingdom, carrying on their heads burdens from place to place, favored only with an exemption from ordinary toil.

But we need not multiply quotations. Enough is given to prove that one of the greatest evils which can mar the social condition of any people—polygamy—prevails to a vastly greater extent in Africa than in any other portion of the world.

Slavery.

Next in order comes the *domestic slavery of Africa*. In addition to the degrading customs and cruel superstitions, which cannot have had their origin in the slave trade, slavery, to a frightful extent, exists in Africa, and the wars and demoralization produced by ambition, or the hope of making prisoners, for slaves, and to secure plunder, would still continue if slavery in all the world beside were abolished. On this subject the materials are ample, but we must limit our-

selves to some of the more prominent facts. This view was forced upon the mind of Burkhardt, the African traveller, who, on concluding his labors, says, "Europe will have done but little for the blacks, if the abolition of the Atlantic slave trade, which is trifling compared with the slavery of the interior, be not followed up by some wise and grand plan, tending to the civilization of the continent."

Mr. Burgess, writing from Zanzibar, on the eastern coast of Africa, says that "slavery is common in all the tribes. They buy their own people. Some Manoisies own four or five hundred slaves."

Major Denham, the English traveller, states, that on the occasion of the marriage of the shiek of Barnou with the daughter of the sultan of Mandara, a combined expedition was sent against the Musgow nation, which, after a desperate struggle, brought in three thousand slaves; and the nuptials were celebrated with barbaric pomp, furnished out of the tears and captivity of so many victims."

The Major further states, that, "For the last eight years the sheik of Bornou has carried on a very desperate and bloody war with the sultan of Begharmi, who governs a powerful and warlike people, inhabiting a very large tract of country south of Bornou, and on the eastern bank of the Shary. Although meeting with some reverses, and on one occasion losing his eldest son in the wars, who was greatly beloved by the people, he has, upon the whole, been successful; and is said to have, from the first to the last, destroyed and *led into slavery* more than thirty thousand of the sultan of Begharmi's subjects, besides burning his towns and driving off his flocks."

Kano, the capital of a province of the same name, and one of the principal towns of the kingdom of Soudain, has a population of from thirty to forty thousand inhabitants. Of these, according to Captain Clapperton, who visited it, *more than half* are slaves. The sale and purchase of slaves is as common as the sale or transfer of any other species of property. He describes the slave market as very extensive.

Even the wives of the kings, as already stated, are no better than slaves, in the common and harshest acceptation of the word; and as the pomp of the sovereign consists principally in the multitude of his wives, it is easy to conceive the numbers of one class alone who are reduced to servitude.

Dr. Goheen, the very intelligent and successful physician to the African Mission of the Methodist Episcopal Church of the United States, after more than a year's residence in Liberia, thus writes:

"Slavery in the United States, in its worst form, and under the lash, is not as bad as slavery here in its mildest form. It is a well known truth, that, in Western Africa, nine-tenths of the whole population are in a state of slavery. The females are sold at an early age, to be, when they grow up, wives, or *beasts of burden*, as their proprietors may require. If the majority here were not slaves, how would they ever get into the foreign slave dealers' hands? They are sent in hundreds from the interior to the slave-factories, and sold. They are not deprived of their liberty when they leave these shores—they only change masters. Slaves they are, and as such they have been to the most savage rulers, who in-

flict upon them the severest punishments, and feel free to kill, to eat, or to throw them alive upon the funeral pile, at pleasure. Slavery in the United States, though an evil, cannot possibly be as great a one as it is here. Here is the country where slavery, with all its legitimate and concomitant horrors exists. Africa is the mother that clings to it as her only, her dearest offspring. And here is the country so deeply dyed in the sin of slavery as to require all the Abolitionists and all the Colonizationists, and their united means, and labors for centuries, in clearing its skirts and removing the foul stains that make her the prize, money of other nations."

The testimony in relation to the domestic slavery of Africa might be greatly amplified, and the truth of the proposition, that it would continue, though slavery in all the world beside were abolished, be more fully proved: but what has already been presented is deemed fully sufficient for our purpose.

The evils arising from the *tyrannies, cruelties, and wars* of Africa, have been incidentally presented, in the course of our investigations, and we shall not dwell upon them at length, though volumes might be filled with details of the most shocking character.

The Rev. J. L. Wilson, 1839, says, "Only a few years since, the king of Ashantee sent the governor of Cape Coast sixty jaw-bones of human victims which he had killed, as an evidence of his despotic power, thinking at the same time it would prove to be a present of great value. The king of Ashantee thinks as little of taking off the heads of his subjects as those of his chickens."

The Rev. Mr. Shrewsbury, an English missionary in South Africa, 1829, describes a native chief recently deceased. "His cruelties almost exceeded belief; he rioted in blood; and never had higher enjoyment than when killing his own subjects. When his mother died, immense numbers of his people were summoned together to weep, and the mourning was appointed to continue three days and nights. Every artifice was made use of to provoke sorrow, and cause the tears to flow; but it was impossible for the multitude to continue weeping constantly; and yet, when any one did not shed what the tyrant considered a sufficient quantity of tears, he was instantly despatched for want of affection to his mother's memory. In the course of those three days, three hundred persons are said to have been put to death. And whenever a man was killed, his wife or wives, and all his children were destroyed on the same day.

The Rev. Mr. Champion, missionary in King Dingaan's country, South Africa, says, 1836, "The King holds his eminence by many customs that are in vogue. He eats the first green corn, and at the celebration calls all the nation together to dance before him. Sugar-cane, sweet potatoes, and such like, are cultivated and reserved for the king. No one can sit in a chair but the king. One of his captains was here not long since, who was afraid even to sit on a box, lest he should resemble the king. Blankets, except the very meanest description, are royal ones. For the common people to obtain and wear them would be instant death. Any thing at all fine goes to the king, and for others to wear or use them is to aspire to be like the king. The ivory comes all to the king, and for this

purpose he sends out many men to hunt elephants. With the teeth he obtains of the whites presents of beads, cloths, &c. which he bestows on his immense family and his favorite captains. When they return from war, all the cattle are driven to the chief town as the king's property. Some he bestows on the brave and on his generals, but the many are reserved to increase his immense herds, and for slaughter.

"He has another stern grasp on his people, in that punishment which is inflicted for small as well as great offences. A word that bears in any way against the king, or is suspected even, and the die is cast; the man is counted for dead. A captain is killed, and often his family and dependants follow him. The king wishes perhaps to show his power, and to see spoils coming in from slaughter, and he sends, as lately, and in one night, after by stratagem he had collected all at home, and cuts off a rich country of his own tribe or his own subjects.

"Cases of individuals being put to death are almost always occurring. The people are shy to talk about the subject after they have told you it was by order of the king. It is almost always because they are alleged to have done something wrong, but where or when, no one knows; only when reasoned into a corner, they say the king knows. Always it is, yes, father, it is all right—when even son, mother, father, or brother is slain."

Infanticide of a peculiar nature prevails in Africa: twins are never allowed to live. As soon as they are born they are put into two earthen pots and exposed to beasts of the forest; and the unfortunate mother ever afterward endures great trouble and hardships.

The exposure of the aged and infirm, says Mr. Moffat, after they are incapable of supporting themselves, is common. They are left in desert places, with an allowance of food and water to subsist them for a time, after which, if not sooner devoured by beasts of prey, they are suffered to perish of hunger.

"Another sanguinary custom grows out of the superstitious veneration of the Africans for the shark. The person upon whom suspicion of crime has fallen, is ordered by the king to swim across the river, when, if innocent, he is expected to arrive safe upon the other side; but otherwise, the sharks are to have him for breakfast. The trial takes place, says Dr. Porter, before his majesty and an immense concourse of people; the suspected person is brought forth and forced into the river, when the poor victim makes every exertion to reach the destined goal, but, strange to say, the king has never yet left the beach without being fully convinced of the truth of his suspicions, as no instance is on record of the sharks ever allowing him to be in the wrong."

The testimony already adduced, proves that many of the sanguinary wars of Africa have their origin in other causes than the stimulus furnished by the slave trade. Were additional testimony needed in proof of this point, much is afforded in Moffat's Southern Africa. The writer, long a resident missionary, and an active agent in many of the scenes above described, has given the world a work of great interest and value. The army of forty thousand Manatese, who at-

tacked the tribes in which Mr. Moffat was laboring, were themselves refugees, robbed of their cattle and driven from their homes, by superior force, and compelled, in turn, to rob others, that they themselves might live. Having heard that there were immense flocks of sheep at the English colony at the Cape, which they wished to possess, they were fighting their way in that direction, when compelled to change their course by the valor of the better armed forces which they encountered. They do not seem to have had any connection whatever with the slave trade.

The Rev. Dr. Philip says that King Moselekatse, who had descended on the thickly-peopled regions of the north, like a sweeping pestilence, capturing thousands of slaves, and leaving nothing but dilapidated walls and heaps of rubbish, mingled with human bones and skulls, had never traded in slaves. The cruelties of the Matebele nation, of which Moselekatse was king, is thus depicted by Mr. Moffat, and will furnish an appropriate conclusion to these investigations. "Nothing less than the entire subjugation, or destruction of the vanquished, could quench their insatiable thirst for power. Thus, when they conquered a town the terrified inhabitants were driven in a mass to the outskirts, when the parents and all the married women were slaughtered on the spot. Such as had dared to be brave in defence of their town, their wives and their children, were reserved for a still more terrible death; dry grass, saturated with fat, was tied round their naked bodies and then set on fire. The youths and girls were loaded as beasts of burden with the spoils of the town, to be marched to the homes of their victors. If the town was in an isolated position, the helpless infants were left to perish either with hunger, or to be destroyed by beasts of prey. On such an event the lions scent the slain and leave their lair; the hyenas and jackals emerge from their lurking places in broad day, and revel in the carnage; while a cloud of vultures may be seen descending on the living and the dead, and holding a carnival on human flesh. Should a suspicion arise in the savage bosom that these helpless innocents may fall into the hands of friends, they will prevent this by collecting them into a fold, and after raising over them a pile of brushwood, apply the flaming torch to it, when the town, but lately the scene of mirth, becomes a heap of ashes."

In relation to the *cannibalism* of Africa, a subject so revolting, we will not be expected to give many details. Of the existence of this practice there can be no doubt. The annual report of the American Colonization Society, 1828, contains the following statement:

"The most fierce and atrocious conflicts, instigated by slave traders, have prevailed within the last two years among the tribes in the vicinity of Monrovia. The crime of cannibalism, shocking, it may be supposed, even to barbarous natures, has been perpetrated during these wars. On the capture of a small town among the Gorahs by the Deys, thirty victims were sacrificed to this detestable practice."

Many are the witnesses who have borne testimony to the general prevalence of cannibalism over large districts of Africa. Very recent reports of scientific

exploring companies sent out from France, also give sufficient evidence to prove the truth of the previous reports, leaving us under the painful necessity of believing all that has been said of cannibalism in Africa is true.

APPENDIX F.

Liberia.

Important news—Destruction of the Slave Factories.

By an arrival from Liberia, the *Liberia Herald* to the 18th of May has been received at Boston. The Traveller of the 5th furnishes the following interesting intelligence.

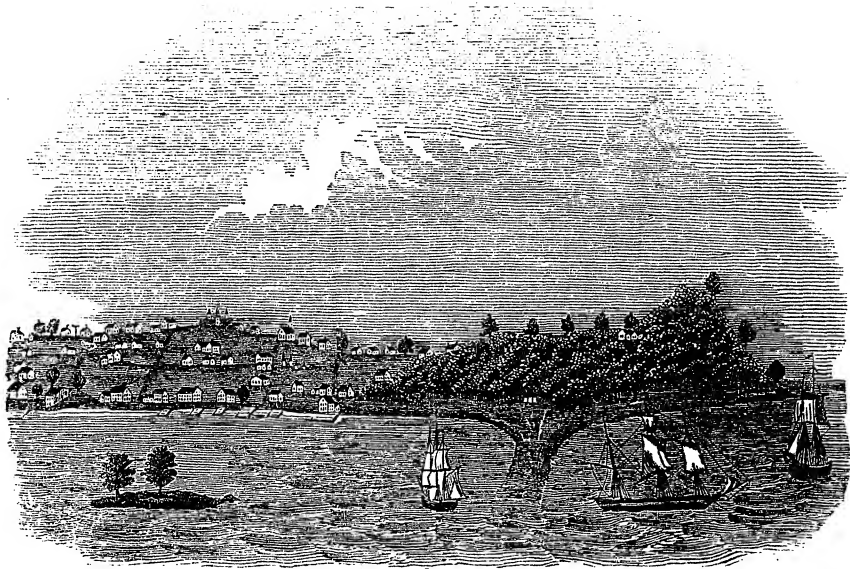
The expedition sent by Governor Robertsto New Cesters and Trade Town, for the destruction of the slave factories at those places, returned to Monrovia on the 28th of April. The troops, more than 400 in number, were conveyed to New Cesters by a French Steamer and three British vessels, one or more from the French squadron, and the U. S. ship *Yorktown* accompanied the expedition.

The fullest success crowned this undertaking. The slavers were completely routed, and their establishments, at both places, destroyed. The slaver at New Cesters had raised the whole country in his defence, had supplied the natives liberally with munitions of war; and when the Liberian expedition attempted to land, led on in person the natives by thousands to oppose a landing. A few bombs from the French steamer kept them at bay, and under cover of her fire the troops pushed boldly ashore and formed on the beach. The Spaniard did not show himself afterwards, but the natives, concealing themselves behind rocks, trees and bushes, kept up a continual and annoying fire for two days. As soon as the line of march was taken up for the barracoon, the slaver hastened to his factory and applied a torch. When the Liberians arrived there, the house was a heap of ashes. It was built of mud, so thick and well dried, that it would have resisted a six-pound shot. It was three feet thick, twelve feet high, and beautifully whitewashed, and enclosing a perfectly level and well cleaned area of about two and a half acres of land; presenting a beautiful sight in the deep green wilderness, in the bosom of which it was situated. Six or seven men were killed of the natives, the rest taking to their heels. Not a man was killed or seriously wounded among the Liberians. No resistance was offered at Trade Town. The slaver there had heard of the fate of his compatriot below; and as the men marched up to his factory, he advanced to meet them, suing for mercy in the humblest attitude. The troops brought back with them two Spaniards and thirty or forty slaves. Previous to setting out upon the expedition, the forces assembled in the Methodist Church in Monrovia, and there united in prayer to God, that he would prosper their undertaking.

Gratitude to England for the recognition of the Republic!

The Herald speaks of the gratitude which is felt by the people of Liberia towards England for the deep sympathy and spontaneous kindness which has been manifested for them; for the attention bestowed upon President Roberts while in England recently; and for the prompt recognition of the Republic by the British Government. "We wait," the Herald says, "with no little anxiety to hear what the American people will do for us. That they have done much cannot be denied—seeing they have conducted us from nothing to our present condition; but we hope and believe they will do more."

The treaty procured by President Roberts between England and the Republic of Liberia was formally ratified by the Senate of Liberia on the 26th of April. The treaty places Liberia on the footing of most favored nations. In accordance with the spirit of the treaty, a law was passed by the Legislature of Liberia, declaring the slave-trade piracy, and punishable accordingly.



Monrovia, Capital of Liberia, Lat. $6^{\circ} 18'$ N. Long $11^{\circ} 20'$ W.